

SPECIAL CHINA NUMBER

The World Liberator

A
JOURNAL
OF
RECONCILIATION
BETWEEN
GOD
AND
HUMANITY
THE
HEAVEN
AND EARTH
LAW
AND
JUSTICE
SCIENCE
AND
RELIGION
THROUGH
THE
KINGDOM
OF
THE
UNDEFINED



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INTO
THEIR
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MEANING

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Contents

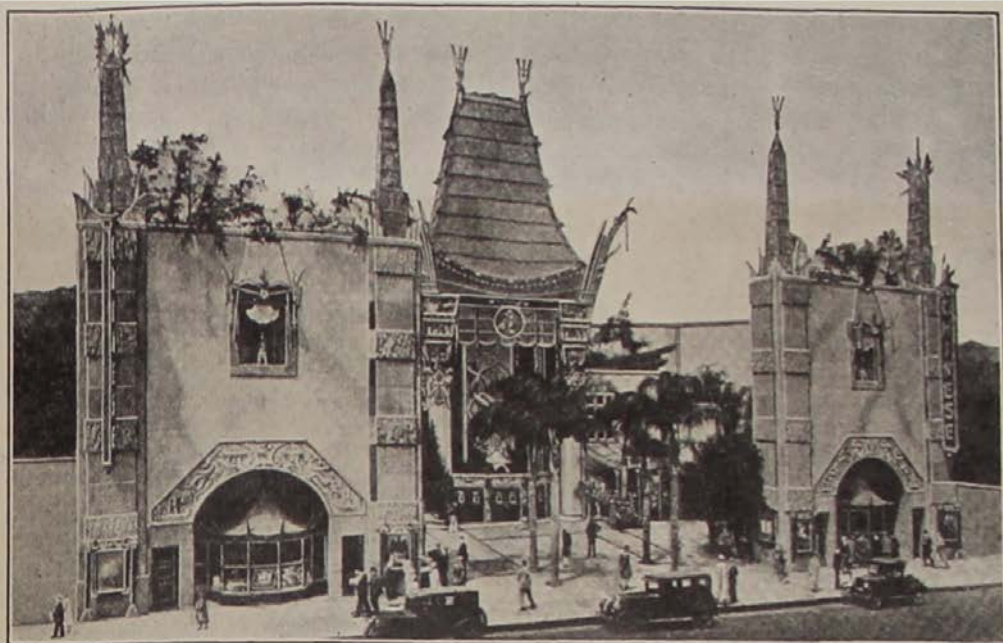
(SPECIAL CHINA NUMBER)

FRONTISPIECE, The Sleeping Buddha	4
SELECTIONS FROM SACRED WRITINGS OF CHINA.....	5
CHINA AND THE CHINESE.....	6
By George Chainey	
EDITORIALS	8
THE LIGHT OF ASIA	9
NIRVANA	12
A TRIP TO THE TOP OF THE WORLD	14
By Kate Gray Chainey	
SELECTED VERSE	15
By Frederick F. Van de Water, G. Hamilton Hammon, Doris W. Inscho, Emily Dickinson	
LAO TZE, "The Old Boy of China"	16
By Dr. Fredoon C. Birdi	
DANIEL or THE JUDGMENT OF GOD	19
(Like Unto God)	
THE GOSPEL OF JOHN or THE SOUL REVEALED	20
(The One and Only Way)	
THE MAN OF MEN	22
(A New Beginning)	
TALKS TO THE YOUNG FOLK	28
By Edith F. Sutton	
THE AGES' GAIN	31
By Julia Seton	
LETTERS TO THE EDITOR	36

The next issue of The World Liberator will be
devoted to Islam and its contribution
to the world religions



THE SLEEPING BUDDHA



SID GRAUMAN'S CHINESE THEATRE
Hollywood, California

SELECTIONS FROM THE SACRED WRITINGS OF CHINA

WAS THAT which was produced before Heaven and Earth a Thing? That which made things and gave to each its character was not itself a thing."

"The Tao cannot be heard; what can be heard is not It. The Tao cannot be seen; what can be seen is not It. The Tao cannot be expressed in words; what can be expressed in words is not It. Do we know the Formless which gives form to form? In the same way the Tao does not admit of being named."

"The Perfect Tao is very recondite, and by nothing else but Itself can it be described. Since ye wish to hear about it, ye cannot do so by the hearing of the ear:—that which eludes both the ears and eyes is the True Tao; what can be heard and seen perishes, and only this survives. There is (much) that you have not yet learned, and especially you have not acquired this! Till you have learned what the ears do not hear, how can the Tao be spoken about at all?"

"There is no beginning or end to the Tao."

"Lao the Master said, The Great Tao has no bodily form, but It produced and nourishes heaven and earth. The Great Tao has no passions, but It causes the sun and moon to revolve as they do.

"The great Tao has no name, but It effects the growth and maintenance of all things.

"I do not know its name, but I make an effort, and call it the Tao."

"Then, O priests, Sakka, the leader of the gods, resumed his seat upon his throne, and took occasion to induce in the gods a more fitting frame of mind, by means of the following stanzas:

*"My mind's not easily cast down
Nor lightly swerved from its course;
Long angry can I never be,
For anger finds in me no place.*

*"I ne'er in anger say harsh words,
And ne'er proclaim my virtue's fame;
Myself I seek to keep subdued
In interest of my future weal."*

*"Without going outside his door, one understands
(all that takes place) under the sky; without looking out
from his window, one sees the Tao of Heaven. The
farther that one goes out (from himself), the less he
knows."*

"Said the elder, 'Your majesty, why are not all trees alike, but some sour, some salt, some bitter, some pungent, some astringent, some sweet?'

"I suppose, bhante, because of a difference in the seed."

"In exactly the same way, your majesty, it is through a difference in their karma that men are not all alike, but some long-lived and some short-lived, some healthy and some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of high degree and some of low degree, some wise and some foolish. Moreover, your

majesty, The Blessed One has said as follows: "All beings, O youth, have karma as their portion; they are heirs of their karma; they are sprung from their karma; their karma is their kinsman; their karma is their refuge; karma allots beings to their meanness or greatness." "

*"Just as the rivers of all lands
Into the ocean find their way,
May gods and men from every world
Approach and find their way to thee."*

*"The Dharma-body knows truth as true,
And falsehood as false,
And well understands the realm of reality;
Therefore, it is called perfect intellect."*

*"Vulgar minds from time immemorial,
Blindly clinging to all passions,
Are thrown deep into the ocean of pain,
And know not how to escape."*

*"The man who lives for sensual joys,
And findeth his delight therein,
When joys of sense have taken flight,
Doth smart as if with arrows pierced."*

"Thus it is that the Tao produces (all things),

nourishes them, brings them to their full growth, nurses them, completes them, matures them, maintains them and overspreads them."

*"Lion, the king of beasts,
Majestic, overpowering,
And in the forest wandering,
Knows he no fear, no terror;
So is the Bodhisattva:
Calmly abiding in Learning
Intelligence, and Morality,
Throughout the universe,
Wherever he wanders about,
Knows he no fear, no doubt."*

"From sensual pleasure sorrow springs."

"The Master said, 'The Tao does not exhaust itself in what is greatest, nor is it ever absent from what is least; and therefore it is to be found complete and diffused in all things. How wide is its universal comprehension! How deep its unfathomableness! The embodiment of its attributes in benevolence and righteousness is but a small result of its spirit-like (working); but it is only the perfect man who can determine this. The perfect man has (the charge of) the world;—is not the charge great?'"

CHINA AND THE CHINESE

By GEORGE CHAINEY

THIS issue is devoted to China. The question arises—Wherefore? Because it is one of vital concern to all our world, and especially at the present time.

Back of our recent World War was the so-called Yellow Peril that the West and all its civilization would be wiped out by a vast invasion of the Eastern races. From any practical standpoint this fear is utterly without foundation, save from a symbolic standpoint; and instead of being a thing to fear, is the world's greatest hope and promise. The Celestials, who are about to break through all barriers and become the dominant influence in all our world, are the real Celestials of the Heavenly world, through which state God's Kingdom is to come and His Will to be done in earth as it has long been done in Heaven.

The Chinese have long lived with a profounder sense of the heavenly world than any other people. It is this that gives them their divine serenity and equilibrium. When we first came to live in Los Angeles we were fortunate enough to take over, with the furnished home we rented, a Chinese servant. In the various experiences we have had in keeping house in many lands, we never enjoyed such comfort and freedom from care in any home. I have since learned that this is but a quality of this people. They do not sink themselves in the things they do, but always retain the realization of a life apart from action. This is espe-

cially true of their spiritual life. Their religion is always something greater than any outward form. As a people they have three religions; whichever one of these three is most dominant, they are, at the same time, appreciative and reverent towards the others. They are also now quietly absorbing the discoveries of science and the improved utilities of our Western World.

A book has just been published called, "Whither Mankind," made up of separate articles by well-known writers on all the great subjects that are the component elements of this many-sided cosmopolitan age; and the very best of these is written by a Chinaman by the name of Hu Shih.

At the head of these remarks I have placed various quotations from the writings of Lao Tze and the Chinese adaption of the Buddhist faith. The first unfolds the glory and wonder of the invisible in its undefinable and indescribable nature called the Tao or way, but these no more describe the world within than our own word God.

The nature of the Tao or way is better revealed in the pictures of the Sleeping Buddha and of the Meditating Buddha. The first reveals the serenity and immeasurable joy to be experienced in what I have tried to explain as "The Night School," called also, "The College of Jerusalem." This is the only state of the Day of the Lord God that is to rescue our nights from oblivion and make our hours of sleep more pro-



THE MEDITATING BUDDHA

(Kamakura, Japan)

This colossal bronze statue of the Buddha is a shrine for millions of Japanese followers of the faith he founded. Buddhism came to Japan by way of China. An idea of the statue's size may be gained by observing the men, one at the base, and one seated on the left forearm.

foundly valuable than those of waking action. In this we must learn to go into the very glory and greatness of the life of God and bring what we learn therein into the visible and objective state. How this is to be accomplished will be further unfolded under the heading of "The Rending of the Veil." It is only by learning to retain our consciousness in sleep and by much per-

severance in the growth of the understanding that we can arrive at the true humanism that is the fruit of the Buddhist Religion. This is the one mission of our World Liberator. Here each must go alone. Real Religion is to be consciously and intelligently related to the Universal Life of a Living Loving God when God shall be All in All.

EDITORIAL

FRIENDSHIP

A FRIEND has sent the following on Friendship as an expression of what The World Liberator and its Editor are doing. We might fill a page with such acknowledgments, received from many parts of our Glorious World. See personal letters on another page. If, Dear Reader, you have any friends of China, send us names and addresses for free sample copies of this number of The Liberator. Herewith is the selection:

THIS IS FRIENDSHIP

- I love you, not only for what you are, but for what I am when I am with you.
 - I love you, not only for what you have made of yourself, but for what you are making of me.
 - I love you, for the part of me you bring out.
 - I love you, for putting your hand in my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant belongings that no one else had looked quite far enough to find.
 - I love you for ignoring the possibilities of the fool in me, and for laying firm hold of the possibilities of good in me.
 - I love you for closing your ears to the discords in me, and for adding to the music in me by worshipful listening.
 - I love you because you are helping me to make of the lumber of my life, not a tavern, but a temple, and of the words of my every day, not a reproach but a song.
 - I love you because you have done more than any creed could have done to make me happy.
- You have done it without a touch, without a word, without a sign.
You have done it by just being yourself.
Perhaps that is what being a friend means, after all.

§ § §

THE SLEEPING BUDDHA

IN this issue we are presenting this picture as a frontispiece. We will gladly send a copy of the picture, suitable for framing, to any new subscriber, or to any present subscriber on renewal at \$1.00 for the present year.

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The Editor of The World Liberator is the writer of every article that is not signed by or accredited to others.

THE LIGHT OF ASIA

ELSEWHERE we are giving two chapters of our book on "The Light of Asia," based on the poetical rendering of the life of Buddha by Sir Edwin Arnold.

When we first moved to Long Beach we enjoyed much enjoyable intercourse with General Homer Lee at the very time Sun Yat Sen and other progressive Chinese were concocting with him the revolution that led to the establishing of a Chinese Republic. General Lee took great delight in reading the manuscript of some of my unpublished books, among which was "The Light of Asia". He had been a general in the Chinese Army, and it was his expressed and earnest wish that these books might some day be translated and published in the Chinese language for the benefit of China.

It is our earnest hope that this number of The World Liberator will reach some wealthy friend of China able to fulfill this important wish, and so win the love and gratitude of this truly great people.

CHINESE ART

THE world of Art, as well as Religion, is greatly indebted to China. At our recent Pacific Southwest Exposition in Long Beach, the Chinese exhibit outranked in beauty that of all other nations.

We have in Hollywood a most practical illustration of this superiority in the Chinese Theatre erected by Sid Grauman, the greatest genius in the production of prologues to the great pictures produced by the Cecil B. DeMille picture organization, producers of "The Ten Commandments." "Noah's Ark," produced by Warner Brothers, also was given a remarkable Grauman prologue. These great productions, together with Sid Grauman's prologue, can never have a more suitable background than the Chinese Theatre, a picture of which will be found on another page of this issue.

§ § §

THE MEDITATING BUDDHA

(See page seven)

THE best way to meditate is to spend some time every day upon the symbolic meaning of any of the great sacred writings of the world, in order to absorb this inner meaning both consciously and intelligently. In this way the power of seeing with the eye of the mind in waking vision will gradually be evolved. Only then can we be practically guided and taught of God in all the conduct of our daily lives.

§ § §

THE WORLD OF ISLAM

THE next issue of The World Liberator will be devoted to the great service of Islam in establishing the unity and mercy of the only God.

THE LIGHT OF ASIA

and of All the World

Book First

THE SAVIOR OF THE WORLD

BUDDHA—otherwise known as Siddhartha, the All-prospering One—is here styled The Savior of the World. As the world is not saved and a very large part of it knows naught of Buddha, it is not possible for a truly enlightened mind to believe in this life of Buddha as of the past. This beautiful revelation of an incomparable life, all-honored, wisest and best, most pitiful to all that lives and feels joy or pain; the teacher of Nirvana or perfect bliss, and the law that binds all states above to states below and all states below to states above, has not come.

This life of Buddha is not a history of what has been but of what shall be, as sure as night and day, sun, moon and stars stand fast. Below the highest sphere of earth uplifted to heaven and heaven brought down to earth four Regents sit who rule our world. These are like the four Major Prophets and the four Gospels. They are the mighty Life of God divided between spirit and body, soul and mind. These four live and reign in glorious palaces of immortal design and beauty. They are four states of attainment to be known first by all in intelligent conscious revelation, and afterwards made visible in the conduct and character of daily life. These correspond with the cardinal points. He in the East perfects body in spirit and He in the West, spirit in body. He in the South, soul in mind; while He in the North perfects mind in soul.

Beneath the four regents are twelve zones, or signs of the Zodiac, corresponding with the twelve tribes of Israel and the twelve apostles of our Lord. These are the saintly states or gifts of Law, Truth and Love; Obedience, Prayer and Discernment; Sight, Hearing and Touch; Desire, Labor and Illumination. These are those who live and die. Through the Ages they have place in our world of religion from time to time; sometimes alive on earth—or the understanding—and at others, waiting in heaven—or revelation—to be married to our intellectual and conscious life.

Buddha must not be confounded with Christ though he is identical with Jesus. Jesus—like Buddha—is the Savior of the World from all sins or oneness, because it is the right understanding and true life that saves both heaven from mystery and earth from materiality.

The Nirvana of which Buddha teaches or to which he leads the way, is the same as Christ. Nirvana and Christ are One, even as Buddha and Jesus are One. Buddha has been before because understanding is unfolding in many degrees. Before understanding comes in peaceful ways it comes also as a man of war. In our

own Scriptures Joshua, the man of war, was also Jesus or Buddha. The last coming of Buddha crowned as Christ, will also be a state of war on the mighty field of the Right Understanding of God. This coming of Buddha is represented as the last, because it is the last life of the understanding that shall be crowned with Nirvana's final bliss.

Buddha comes among the sakyas, under the southward snows of Himalay. This South land is the state of mind and soul united, under the snows of Himalay—meaning mind nourished and fed from the pure heights of loftiest soul-consciousness. Suddhodana, the king, is representative of revelation in external and historic forms. His wife is Maya—illusion—the beauty of Revelation in consciousness without the understanding. The conception of Buddha is the beginning of consciousness within of the right understanding. This thrills the world with joy. It comes in a dream as a six-pointed star; also in the form of a six-tusked white elephant. In the beginning there is both the mystery and the promise of the full understanding. The star is six-pointed because six is the symbolic number of the Understanding. This conception is the beginning of Understanding in the dream world of Consciousness. Before this the strong hills of loftiest intelligence shake. The waves of storm-tossed and wholly mysterious consciousness are lulled. The flowers of the human imagination that bloom by the day burst forth everywhere with united beauty. Down to the farthest heels of unquenched desire of human love and mere natural intelligence, warm sunshine of budding and spring breathe peace. The dead states that are now to live again and the living states that are to die, before they can gain immortal youth, hear the whispered words; "Uprise, and hear and hope. Buddha is come." This is the great hope of our world. Understanding has quickened in the fruitful womb of conscious Revelation.

The crab is in conjunction with the sun. The crab is the sign of the Gift of Love. When love of God and man is strong and penetrated with Divine and natural intelligence, then will be conceived this Holy Child—a boy of wondrous wisdom, profiting all flesh, who shall deliver men from ignorance or rule the world if he will deign to rule. The Spirit of Understanding that comes in peace will not take the sceptre of external authority until the Nirvana of God's perfect kingdom shall come. The child is brought forth under a flower-crowned tree and on a bed of flowers in painless birth. This is the conscious beauty of Revelation. The four Regents and their mighty hosts are the bearers to the world of this

new-born child. It is when we are loyal to spirit and body, soul and mind, that we begin to have true understanding in all things.

Asita—the gray-haired saint, is the same as Simeon—Hearing, at the dedication of the Child Jesus. It seems almost a repetition because the same Spirit that inspired the Gospel also inspired Him who wrote this life of Buddha. The very beginning of this understanding is the greatest thing in all our world. The end thereof will be the consummation of all our hopes in Eternal union sweet of all of heaven and all of earth making Nirvana's perfect bliss.

This great event has been variously presented in inspired song. In one of these we read that Maya—the Queen Mother of this state—was the most eminent of Goddesses to the whole world. "Verily the life of woman is always darkness, yet when it encountered her, it shone brilliantly; thus the night does not retain its gloom when it meets with the radiant crescent of the moon." The Goddess is represented as saying, "This people, being hard to be roused to wonder in their souls, cannot be influenced by me, if I come to them as beyond their senses." So saying, Duty abandoned her own subtle nature and made her form visible.

The Supreme Duty or highest moral obligation of man's life is to seek, to find, to know and live with God in conscious Revelation with understanding. The beginning of this state in our world-life is the birth of Buddha—the Savior of the world. He enters the womb of the Queen in the form of a huge elephant, white like Himalaya, armed with six tusks. This is the great mystery of the most exalted soul quality with the knowledge of God.

In the Greek symbolism Maya is also the Mother of Mercury—the understanding. When we understand them, all Scriptures have the same meaning. Strange things are said of this wonderful Child. His foot is marked with a wheel; his fingers and toes are webbed; and the eyebrows are joined in a perfect circle. The wheel denotes the perfection of the Law. The feet and hands are webbed because this understanding must live in the waters of consciousness. The joined eyebrows denote the perfect union of intelligence in consciousness and of consciousness in the intelligence. Of this Child it is said: "Having forsaken his kingdom, indifferent to all worldly objects, and having attained the highest truth by strenuous efforts, he will shine forth as a sun of knowledge to destroy the darkness of illusion in the world. He will deliver by the boat of knowledge the distressed world, borne helplessly along, from the ocean of misery, which throws up sickness as its foam, tossing with the waves of old age, and rushing with the dreadful onflow of death. The thirsty world of living beings will drink the flowing stream of his Law, bursting forth with the water of wisdom, enclosed by the banks of strong moral rules, delightfully cool with contemplation, and filled with religious vows as with ruddy geese. He will proclaim the way of deliverance to those afflicted with sorrow, entangled in objects of sense, and

lost in the forest paths of worldly existence, as travelers who have lost their way in a jungle. By the rain of the Law he will give gladness to the multitude who are consumed in this world with the fire of desire, whose fuel is worldly objects, as a great cloud does with its showers at the end of the hot season."

Such deliverance has never yet come to our world because Revelation is not yet received therein with the understanding of its true nature. As the preparation for such birth in our own lives and in the consciousness of the world is fraught with the greatest good heart can feel or conceive, it will not be time lost if we study earnestly to know the Eternal Meaning of this wonderful state called Buddha—the Savior of the world!

The festival made at the birth of this Child is the breaking forth of many delights and pleasures in dream and vision, preparatory to the toil to understand all this mighty Speech of God. Asita is represented as one whose ears long closed to earthly things caught heavenly sounds. This quality of hearing will gladly depart in peace when hearing with understanding shall come. This is Buddha, who will preach the law of perfect living and save all flesh or consciousness from the death of ignorance. This is that blossom on our human tree which opens once in many myriad years, but opened, fills the world with Wisdom's scent and Love's dropped honey.

From the royal root of Revelation in the mystery of Consciousness this Heavenly Lotus springs. For this Child the teacher given by all is Viswanistra—the Spirit of Wisdom by which God made the worlds. Understanding can write and speak the text of the pure worship of the Ever-living God in every tongue. These are the words known to all. This Gospel of the Buddha will be the Religion that shall include all religions. This Child will know the science of all numbers or values. He will also know the mensuration of the lineal or the great law of evolution in spiritual things from small to great. These numbers and valuations must be understood from the purely symbolic standpoint. They marry the infinitely small to the infinitely great. There is nothing too small for value and nothing too great for comprehension.

Now begins the teaching of the Law of the Great Compassion. Pity, Compassion for all that lives and breathes is thought by many a sign of lack of manliness and courage. To prepare for this, the young Buddha is shown the superior of his comrades in all manly games.

"No bolder horseman in the youthful band
E'er rode in chase of the shy gazelle;
No keener driver of the chariot
In mimic contest scoured the Palace courts;
Yet in mid-play the boy would oftentimes pause,
Letting the deer pass free; would oftentimes yield
His half won race because the laboring steeds
Fetched painful breath."

The great lesson of compassion begins with the maiming of a swan, shot by his cousin Devadatta. Tak-

ing the fallen bird into his lap the child soothed with a touch the wild thing's fright.

"Composed its ruffled vans, calmed its quick heart;
Caressed it into peace with light kind palms
As soft as plantain leaves an hour unrolled.
When his cousin claimed the bird, Siddartha said:

No! the bird is mine,
The first of myriad things which shall be mine.
By right of mercy and Love's lordliness;
For now I know, by what within me stirs,
That I shall teach compassion unto men,
And be a speechless world's interpreter.
Abating this accursed flood of woe, not man's alone."

When the matter was referred to the councils of the wise, one of the Gods appeared as an old priest, who said:

"If life be aught, the savior of a life
Owns more the living thing than he can own
Who sought to slay—the slayer spoils and wastes,
The cherisher sustains—Give him the bird!"

This lesson of compassion comes again when the eyes are opened to behold the wrong of the hard slavery of man and beast, and the fierce war and strife beneath the veil of nature's brightest state. At first the joy of spring shows only fair—

"But looking deep he saw
The thorn which grew upon this rose of life;
How the swart peasant sweated for his wage,
Toiling for leave to live; and how he urged
The great-eyed oxen through the flaming hours
Goaded their velvet flanks: then marked he
How lizard fed on ant, and snake on him;
And kite on both; and how the fish hawk robbed
The fish tiger of that which it had seized;
The shrike chasing the bullard which did chase
The jewelled butterflies; till everywhere
Each slew a slayer and in turn was slain,
Life living upon death."

To fathom this the young prince goes aside and sits long beneath a rose apple tree in earnest meditation. Heavenly spirits descend and worship. As the human worships the Divine so does the Divine worship the human when the human grows divine. The power that is now born to help the world to reach Nirvana's bliss, is the power to understand, to see behind the apparent and all the show of Time that which is real and eternal. This deadly strife of nature is but like the deadly strife that lurks beneath the fair show of all outward enlightenment and so-called culture of our nineteenth century civilization.

The Understanding that shall help our world will look beneath this outward show. In the fair country life is sordid, low and selfish. The most idyllic village life is hideous with ignorance, scandal, envy, petty bickerings and human hate. Above the flocks of pigeons and domestic fowls; the calves in the barn and the sheep in the field, hovers the butcher's knife. The table that might be spread with pure and wholesome food, making the body strong and clean, and fit for Spirit's Presence, is fed with unwholesome poisoned corpse. The law of

wage service makes man cruel to man; and man, embittered with wage slaving, depressing toil and deadening ways of life, is, in turn, cruel to the animals beneath his care.

Still worse conditions may be found just beneath the thin veneer of most cultivated and luxurious surroundings of city life. The enormous wealth of few is degrading poverty for the many. The social life of conventional respectability is the veil that hides and protects the secret den of lust and vice. The outward garb of pious mien and use; the established form of creed and rite, are the fosterers and protectors of spiritual ignorance and superstition.

In this age and time a Prince is born into our human world, to preach compassion and bring deliverance for all. This Prince is no human boy who lived long ago, but a new understanding growing apace in the intelligence and consciousness of mankind. This understanding will look beneath the outward show and discover the nature and cause of all our human woe.

This first section of the Great Poem closes thus:

"But certain from the King seeking the Prince
Found him still musing, though the noon was past,
And the sun hastened to the western hills.
Yet, while all shadows moved, the jumba-tree
Stayed in one quarter over-shadowing him,
Lest the sloped rays should strike that sacred head;
And he who saw this sight heard a voice say
Amid the blossoms of the rose apple,
"Let be the King's son, till the shadow goes
Forth from his heart, my shadow will not shift."

The shadow of the tree is the spiritual form or counterpart. The law of correspondence between nature and revelation interpreted into life by the true understanding, is the preacher of the Law and Savior of our world. Nothing but understanding will save the light of revelation and bring us into a perfect Knowledge and fellowship with God. Intellectual criticism—like the arrow of Devadatta—may be the first to bring down the winged messenger of the heaven. But only the right understanding can draw out the destroying part and give life to this wounded bird of Divinest Song.

We shall yet know that all these Scriptures of the world are Songs of God given to listening ears in advance of the world's understanding. Now the Understanding is here, Revelation will live anew and the heavens of God's own conscious Life be married to earth. This will be the New Heavens—Revelation with Understanding—and the New Earth or understanding clothed with the living perfect beauty and sweet fellowship of the Conscious Life of God. The very beginning of this understanding is the greatest possible event in the life of each. The general diffusion of understanding concerning the nature of Revelation is the only preparation for the life of immortal, blissful fellowship between all of earth uplifted into heaven and all of heaven descended into the conscious joy and normal state of man upon earth, constituting the Salvation of our World.

NIRVANA

or

The Promise of Life Fulfilled

Book Eighth

(NOTE—The foregoing chapter, and the chapter following are from a book by George Chainey, which he proposes to publish and circulate throughout the world.)

THIS BOOK is a summary of all that has gone before. Holiness is Wholeness. The Perfect Doctrine of Life is herein set forth. This Teaching is the full possibility of existence. It is for the heights and the depths, for the race of man, the beasts of the field, the birds of the air and the fishes of the sea.

All states of life in heaven and hell; in earth and sea, are symbolic of states that must be included in the Perfect Whole. We must continually look away from the literal to the symbolic nature of this inspired Poem. At its utterance,

"..... All the Devas and the Dead thronged there,
Till Heaven was emptied to the seventh Zone
And uttermost dark Hells opened their bars;
Also the daylight lingered past its time
In rose-leaf radiance on the watching peaks,
So that it seemed Night listened in the glens
And Noon upon the mountains....."

Herein is beautifully symbolised the state of night in day and of day in night. This Day of the Lord is compared in our own Scripture to the evening-time, neither light nor dark.

The Seventh Heaven is the division of Wisdom. To empty this zone is to know the true use of Revelation in its relation to our earth or understanding. The lowest hells are the lowest and most shut-up states of dead creeds and cults. These shall be emptied. The dead things of the past shall live again. The low and elemental states in Religion will all be justified when seen in their relation to the Perfect Whole. While this Teaching explains all, it is only to those who verify its promise by entering The Path. It is useless to seek with thought alone to fathom the Infinite Night or Mystery of God. God only becomes known to man as man himself grows Divinely human and humanly Divine. The Perfect Whole is not given by God alone. It is useless to expect the end of sorrow by Prayer. The strife and pain can never cease until man finds the way of deliverance in himself as from the life of God.

"Each hath such lordship as the loftiest ones;
Nay, for with Powers above, around, below,
As with all flesh and whatsoever lives,
Act maketh joy and woe."

As we live so must we be. As we sow so must we reap. So long as we live in thoughts of doubt and fear of condemnation of others; of silly vanity and selfish pride, so must the old strife and hunger continue in our

hearts and lives. We must learn in many lives to pass beyond all seeming to that which is. We must draw forth the Eternal into Time and lift up the experience of Time into the Eternal.

Much is said about Karma. If we would translate this word into Habit it would be easier to understand. Life in each is the sum of habits. Evil states are bad habits. Good states are good habits persevered in until they have become fixed and stable.

Nirvana's rest and joy are the sum of every excellence established in the best way of doing everything that can be done. The Power that is set to work past all change to this very end, is the very nature of God both in Time and Nature; Eternity and Heaven.

"Ye are not bound! the Soul of Things is sweet,
The heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best."

Everything that falls short of perfection must be rejected from the final and perfect state of life. All is working out Dharma or Justice between every interest of life. Every excellence must have its perfect share. Man must have honor in the final result as well as God. The material interests of life must have equal share with the spiritual.

"Pity and Love are man's because long stress
Moulded blind mass to form."

All the woe and pain; all the stress of life are that we may grow just and good; kind and pitiful to all, until our lives are like soft airs passing by.

The Great Truths of existence are Sorrow; Sorrow's Cause; Sorrow's Ceasing; and The Way. Sorrow is the separation of spirit from body; Sorrow's Cause is the Desire in advance of the Realization; Sorrow's Ceasing is the end of Desire in the realization of the highest possible attainment. This is of Life beyond death and of Life beyond all previous states of living.

"No need hath such to live as ye name life;
That which began in him when he began
Is finished: he hath wrought the purpose through
Of what did make him Man."

The fourth Truth or Division of life is that of the Soul. The Soul or perfect Goodness is the way to live. To understand this way is to redeem Soul or Goodness with Mind. To walk in this way of understanding is to redeem Mind with Goodness. It is called the Eight-fold Path. This is the number of Holiness and Holi-

ness is the scriptural name for Wholeness. It is eightfold because it is a perfect octave. It holds within itself the elements of harmony. Though this way, to many, seems far, it is the way that is the nearest to each of us, because it is the way of Time as well as of Eternity. He who neglects to do his best today by going out of the way of all he sees or finds to do about him, to find some other way, is really going from the Eightfold Path.

The Religion of Buddha is palpitating with love for all. It is one with Universal Intelligence and Cosmic Consciousness.

Though there is but one straight and direct path to the highest purity of thought and goodness of soul, all ways must at last turn to this one way. By lower or by upper heights; by the power of attraction or of repulsion, all shall come at last. Some haste, while others tarry, caught in the snares of sense, or drawn from things near, by some fierce attraction for things yet afar off.

Buddha is the Understanding that comprehends all. He that understands and comprehends all, has passed beyond the power to condemn. Though he sees the errors and follies that long abound he has no hope for himself that is not for all. Such is the Religion of Buddha.

The first step in this Way is Right Doctrine. Some have thought it matters not what you believe so that you do what you know to be right. Many thereby do wrong to themselves and to others believing that wrong to be right. To know Right Doctrine is impossible save by earnest effort to know and to live up to your responsibility toward both God and man; Time and Eternity. Right Doctrine includes fear of Dharma or Justice. The Right Doctrine divides life equally between spirit and body, soul and mind. To know the relations of these, and our equal duty to God and man, to self and others, is to know the Right Doctrine.

The second step is Right Purpose. What is your motive? Why do you seek this way? Is it to teach others? Is it to shine and be great in the world? The only Purpose that is right is the purpose to know and be obedient to the perfect Law of God. Our business is not with the results but with the quality of our intent. The Right Motive—the full Spirit of Obedience—is good to all that lives; free from all wrath, greed and unkindness; making your presence with others always like soft airs passing by.

The third is Right Discourse. When the heart is right, the lips will speak only good-will to all men.

Right Behavior flows out of Right Purpose. The act must be like the motive. Great love must by good deeds show. These four lead to Right Purity; Right Thought; Right Loneliness; Right Rapture.

It is no use seeking heavenly heights unless you have learned to soar even in the lower state of nature. First, the natural; then the spiritual, is an unchanging law. No one can live in the fire and rapture of heavenly things with health and wholeness who has not first tempered himself in the freedom of thought and passion

of love along universal lines. If you cannot stand alone and yet be in love and sympathy for all, then it is best to keep within some familiar circle of creed or sect.

All these ways must at last be forsaken for The Path that leads to Nirvana's Bliss.

What is Nirvana? It is not heaven away from earth, nor earth shut out from heaven. It is not the labor and strife to know, but the life that flowers and fruits when all is known. What this is cannot be wholly explained, because no one has yet reached to its perfection.

The entrance thereto is a prophecy yet to be fulfilled. It is not life as we know it; nor death, as we know it; it is more than all we have dreamed of Right and Truth and Justice between man and man, the sweetest fellowship of daily intercourse with the Loving Living God. It is life freed from doubts, delusions and inward strife; lord of all lusts and quit of priests and books, because of God's Known Presence and the human become one with the Divine.

In this there is no love of self apart from love of all; no false faith in things not understood but the One Faith of the very Substance and Life of God that is the sum of all things hoped for. This is no love of life on earth, nor of absorbing passion for heavenly joys, but that wholeness that comes of seeking all things lovely, good and true.

This is NIRVANA. This is Repose and Bliss without alloy. This is life merciful to all that lives; free from all intoxication, insistence, weakness and unadjustability with others. Though this end seems far, the beginning is near to each and all.

Let us then enter The Path and live for heaven in earth and earth in heaven. Let day minister to night and night to day. Let sorrow turn to joy and joy reveal even the good of sorrow. The way of man in God and of God in man is just and right. The End is Eternal Good. This End will be the perfected balance between the two poles of Being. The active life of man will be at rest in the passive life of God, and the active life of God, at rest in the passive life of man. The Passive life of man will be full of the ever-changing, infinite Action of God, and the Passive life of God will be the home of man's every act.

So will Action include Repose and all Repose be perfect in abundant useful Act. This is Nirvana's Rest or Promise of Life fulfilled.

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A TRIP TO THE TOP OF THE WORLD

By KATE GRAY CHAINEY

NO, this was not in India on the top of Mt. Everest, nor to the monasteries of Lhassa, but in our own beloved State of California not more than twenty-five miles from the great City of Los Angeles. It was early on a beautiful Sunday morning in November when six persons set forth in a good modern Pegasus named Studebaker—via the scenic Santa Monica route along the Pacific Ocean and the lovely Palisades on to the opening of the canyon called Topango. We shall name these people Mr. and Mrs. C; Mr. and Mrs. F; Mrs. J. and Mrs. D; who, together with two large boxes of lunch, made up the merry party. Their objective was a visit to the home of the artist, Mr. George Melcher and his famous wife, Bertha Corbett Melcher, the mother of the well known "Sunbonnet Babies."

At the foot of a very steep hill we were met by Ruth, the fourteen year old daughter of the house, who said it would be impossible for us to climb the hill with our large car and that her father would be down soon with the Chevrolet—and in due time he appeared. Dr. C. sat on the front seat with the driver, Mrs. C. and Mrs. D. on the back seat with a box of lunch between them and one at their feet, and Mrs. F. and Mrs. J. stood on the running board and hung on frantically to the top of the door. (There being no room in the car for Mr. F. he started nobly to climb the hill and arrived some time after we did, mopping his brow and quite in a state of exhaustion). So up and up we went over the rocks and ruts, around curves that took our breath away and caused our side passengers to shriek with fear. About fifteen minutes of this "Rocky Road to Dublin" business brought us to the top of the hill where we were cordially greeted by Bertha Corbett (the name by which we had known her for years) her sister Jessie, and oldest daughter Charlotte.

The Melchers preempted this hundred and twenty acres, twenty years ago, and have had, as is the case with most artists, a hard struggle to hold it and make a living. But both are devoted to their special branch of art and the grand scenery of mountains, valleys, clouds and sunsets have their sources of inspiration.

Mr. Melcher has a studio where are displayed many of his beautiful landscapes, and also some water colors by Mrs. Melcher. But her latest and best work is the radio book "What's On the Air", which has only been published a year, where are gathered all the children of her fertile brain in one big radio family. Bertha Corbett Melcher, of Topango, California is a very interesting character, and I quote here a portion of a letter from her to myself:

"Until three years ago, I had hard work to become reconciled to a life so restricted in scope as mine had become, through my illness, and then—in answer to my soul longings—I was again put in touch with humanity through the magic of Radio.

"I found my audience a great circle of lovely souls and an outlet for my thoughts so I wrote my little happy book. It is being spoken of most happily over many stations and I am enjoying the letters I get from Radioland, for I am my own saleswoman. It gives me a nice occupation and many delightful communications come daily. The book was written especially for Shut-Ins and has 64 pages of quiet fun for quiet folks. The Sunbonnet Babies go through a Radio Day and give lots of fun in their program from Morning Exercises to Goodnight—Signing Off. The price per copy is \$1.60 post paid, sent to any address. May I hope to fill an order for you? I can say I think you'll be glad to have a copy. It is the bubbling over of a grateful heart for the joys of Radio.

"Remember me to all your dear household."

So there we found her sitting in her chair under a large spreading live oak, her crutches beside her, with a smiling face and cheerful word for each one. After an hour of pleasant "reminiscing" we spread our lunch on a table under a tree.

Then we once more embarked in the Chevrolet for our descent of the hill, which proved almost more perilous and exciting than the ascent. Arriving safely at the bottom we were glad to be once more seated in our faithful "Stude" and on our way, voting our day to "The Roof of the World" a great and happy success, and leaving with the Melchers many wishes for their future success and happiness.

THERE is a Soul at the center of nature and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature, that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts.—EMERSON.

Selected Verse

TO A FUR SCARF

By Frederic F. Van De Water

The trap jaws clanked and held him fast;
None marked his fright; none heard his cries.
His struggles ceased; he lay at last
With wide, uncomprehending eyes.

And watched the sky grow dark above
And watched the sunset burn to gray,
And quaked in anguish while he strove
To gnaw the prisoned leg away.

Then day came rosy from the East,
But still those steel jaws kept their hold
And no one watched the prisoned beast
But Fear and Hunger, Thirst and Cold.

Oppressed by pain, his dread grew numb;
Fright no more stirred his flagging breath.
He longed in vain to see him come—
The awful biped, bringing death.

The day flapped past on heavy wing,
He saw the shadows longer grow,
A hopeless, wracked and dying thing
Encircled by the trampling snow.

Then through the gloom that night came One
Who set the timid spirit free.
"I know thy anguish, little son;
So men once trapped and tortured me."

§

SONG OF THE SENSES

By G. Hamilton Hammon

We thank the Lord for senses fine,
For power to learn His laws,
And privilege throughout the day
To combat space and time.
O people who possess all these
Most wondrous gifts to man,
Canst thou ignore with apathy
Responsibility?
Place not thyself, while all is well
High up above the throng,
Who delving for experience
Reap tribulation's Hell.
The "still small voice" in life-long quest
Has taught through ages long
How souls discriminate between
The good and better; best.
'Tis well thou giv'st respect; aye more
To powers for weal or woe,
Consider then and love, O man,
Thy honor; God adore.

WHY HUMAN LIFE AND LOVE?

By Doris W. Inscho

There is a Presence in our daily lives
Of Whom we often, often do not think,
Yet without Whom we could not be at all—
The Presence of the Living, Loving God
Who permeates and thrills the universe.

Always it seems to me that I have felt
That God was all about me everywhere,
Filling all nature with His Lovingness,
Thrilling it to a bigger, richer Life.

Always it seems to me that I have known
My fellowmen as nature's highest form,
And yearned to know them and to be with them
Knowing them better, being with them more;
Coming to see that in the human life
Most fully is God's Lovingness revealed;
Coming to know that in unselfish Love
We humans find the biggest, richest Life.

And "Why these things?" I often asked myself,
Why, 'tis so wonderful to be alive,
And yet we find our living incomplete,
Almost a void till filled with selfless Love.

Always I had been taught my deathless soul
Was child of God and would return to Him
In after-life, and then be One with Him.

I could not see the reason for it all
Until one day there flashed into my heart,
The knowledge that my soul and God are One,
Like the vast Ocean and the water-drop,
Now and forever absolutely One!

And last the Why of human Life and Love—
The **now**-ness of our souls' Divinity—
Each soul a drop of Living, Loving God.
Guiding its person by instinctive urge
To live and love more deeply every day;
Then in the fulness of maturity,
Letting him share the Universal Air,
To fill the hearts of all with lasting Love
Thrilling them to a bigger, richer Life!

§

LIFE

By Emily Dickinson

Our share of night to bear, our share of morning,
Our blank in bliss to fill, our blank in scorning.
Here a star, and there a star, some lose their way.
Here a mist, and there a mist, afterwards—day!

LAO TZE

"The Old Boy of China"

By DR. FREDOON C. BIRDI

(Reprinted from *The World Liberator*, Vol. 1, No. 3.)

"Those whom Heaven would save, it fences around with gentleness."

"Go back to Mother Nature, for lying on her bosom, you will be guided on the proper way."

"He that is empty shall be filled."

WE ARE living in a wonderful age, the key-note of which is progress, particularly along material lines. It is an age of achievements, of enterprise, money, method, work, wars, possessions, stress and strife.

Notwithstanding all our so-called civilization our hospitals, sanitariums, insane asylums, jails and reformatories are full to the brim, and often overflowing.

What is the explanation? Where lies the real cause? Can the minister or professor explain it or rectify it? They ought to do so, for they often boast of their million-dollar churches and richly endowed universities and libraries. The poet Tennyson surely hits the nail on the head:

Knowledge comes, but wisdom lingers, and I linger on the shore.

And the individual withers, and the world is more and more.

* * * *

What is that which I should turn to, lighting upon days like this?

Every door is barred with gold, and opens but to golden keys.

Our trouble has been that our spiritual consciousness has not been keeping pace with our material and intellectual advancement. We have concentrated our forces too much on the artificial "Without" at the cost of the real "Within". We have neglected the essential and spiritual issues of life for the transient and superficial material possessions. Instead of building and developing the Inner Shrine of the Spirit we have builded ourselves magnificent temples of bricks and stones. Our so-called civilization has been carrying us farther and farther away from the simple and natural living. The best minds are concentrating their energies on producing instruments of the deadliest type for human destruction. No wonder, then, the teachings and philosophy of the ancient sages do not appeal to us any more.

"We of the Occident," says Dr. Alfred W. Martin, "are altogether too apt to think of the Chinese as a barbarous, or semi-civilized people remarkable for the peculiar arrangement of their hair, their yellow skin and slanting eyes, their opium, debauchery, and dirt. We forget that China has her centers of culture and refinement as well as her slums, and that she is no more to be judged by the denizens of these degraded districts than is America by the population of the corresponding

quarters in her great cities. Let it be remembered that if China has her coolie cooks and laundry folk and salmon-canners, she has also her magnificent men, of the stamp of Li-Hung-Chang, who has immortalized himself in the American heart by his touching memorial to General Grant; men of the stamp of Minister Wu, who fairly electrified an immense audience in Carnegie Hall by his candid discussion, in a memorable address, of the relative merits of Confucianism and Christianity; men like Prince Pung Kwang Yu, author of a most scholarly and exhaustive essay on Confucianism, read at the World's Parliament of Religions; men of the caliber of the regent, Prince Ch'un, who, on behalf of the infant emperor, on the second day of December, 1908, inaugurated a new era in Chinese history, issuing a decree in his Majesty's name, requiring all his subjects, on pain of extreme penalty, to assist in the gradual rehabilitation of the empire.

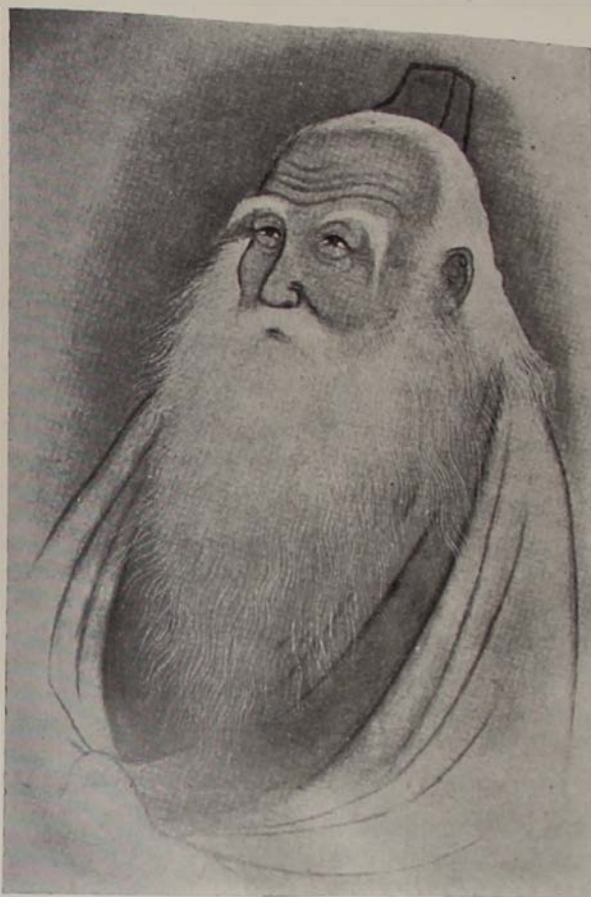
"China is a country that supports nearly one-third of the human race and on an area equal to half that of the United States; a country with twenty-five hundred miles of coast-line and three immense river valleys, aggregating six thousand miles; a country that has witnessed the rise and fall of successive civilizations; the oldest of which antedates the pyramids and the sphinx, a country whose industry is world-renowned and symbolized by the gigantic wall,—twelve hundred miles long, twenty-five feet high, surmounted by a parapet on which six horsemen can ride abreast, built twenty centuries ago, yet its masonry still commanding the admiration of the world. Of the nature and variety of China's industry, let the achievements of Peking and Nankin, Canton and Hong Kong tell. Nay, we have but to recall the fact that many of our English words for textile goods, such as silk, satin, nankeen, are of Chinese origin, to appreciate the significance of that industry. China's watchword has been 'education', and though her educational system be open to criticism, it is well to remember that it has made for efficient government, tending to the total elimination of nepotism and the spoils system by means of the civil service examination required of applicants for the great majority of governmental positions. China supports, besides a host of minor institutions of learning, the University of Peking, whose student body nearly outnumbers that of our two largest universities combined. And the fundamental aim of all her education

has been not so much learning as behavior. Hence it happens that, in some respects, the Chinese as a whole are the most moral people in the world. They are taught from childhood to rely on reason rather than on physical force for the vindication of their rights. So high is the standard of business ethics that a paper contract is not necessary to bind a Chinese merchant. Etiquette is scrupulously observed in every walk of life, making a regularly organized police force unnecessary. Politeness, deference to elders, respect for authority, are conspicuous traits in all classes of society. These, which are among the acknowledged marks of the highest possible civilization, we find on a national scale in China.

Lao Tze, which in the original means — Old Scholar or Boy — was born about the year 604 B. C. "He was possessed," as Lewis Browne so beautifully tells in his book, 'This Believing World', "of one of those tremendously inquisitive, speculative, adventurous intellects. He was forever asking Why? Unlike Confucius, Lao Tze could not blandly take the world for granted, but had to know first who was granting it, and how, and why. . . ."

"The story is told of how in his very last days, Lao Tze tried to flee from the province of Chou because of the anarchy into which the state had fallen. Like Confucius, the older man sorely lamented the "poverty of the people" and chicanery in the land; but unlike Confucius, he did not feel himself called upon to try to remedy these defects. He told himself that "to withdraw into obscurity is the way of Heaven," and forthwith tried to clear out. But at the frontier the captain of the garrison hailed the old man and asked him to write out the philosophy of life before going into exile. And so there, in a little frontier garrison in ancient China, Lao Tze wrote the book which is the Bible of the whole Taoist religion. ***** It is a very brief book, barely five thousand words in length, and could be set down here verbatim in less than twenty pages."

Professor Gobelenz speaks of this book, Tao Teh King: "One of the most eminent masterpieces of



LAO TZE

the Chinese language; one of the profoundest books of philosophy the world has ever produced.

"The book consists of two sections: the first, the Tao, sets out to tell the How of Life. The word Tao is almost untranslatable. A remote approximation to it is the word 'Nature' or perhaps 'Way'. Tao is that which is behind all other things, the fundamental reality, 'The Way of the Universe'. . . . The outstanding characteristic of this Tao is that it does everything without giving any sign of doing anything. It is a great, inchoate, incorporeal, intangible Something that never exerts itself, and never gets excited. It simply is. . . ."

"And in that very passivity," said Lao Tze, "the Tao sets the standard for the proper life of man. There is but one Teh, one 'Virtue' for man, and that is to emu-

late the poise and inaction of Tao. It is vain beyond words for any individual to try to accomplish anything in a fever. Fussy meddling with the world, breathless striving to reform or debase it, are so much sheer folly. There are but 'Three Jewels' of character, and choicest of them is Wu Wei, 'inactivity'. The true disciple is everlastingly silent, even about Tao. He rejects all learning and scoffs at all hunger for learning. He is a thorough nihilist. . . . He said: 'To them that are good I am good and to them that are not good I am also good.' An extraordinary spectacle, this: a decrepit old yellow-skinned sage there in a wild frontier camp in China five hundred years before Jesus ever walked on earth, and telling the world to return good for evil.

"Of religion in the narrow sense of the word, Lao Tze said nothing. He did not believe in the gods, and he was unalterably opposed to all forms of worship. He thought sacrifice and prayer both vain and impertinent, for they endeavored to bring nature into harmony with man, when properly it was man's duty to let himself passively sink into harmony with nature.

"But in the broader sense of the word, Lao Tze was superlatively a man of faith. For all the eerie morbidness of his nihilistic doctrine, Lao Tze was profoundly a spiritual being. He saw with blinding clarity—what

Confucius never even remotely suspected—that all life is but an ark of bulrushes drowning in a swamp of vanity. Desperately was he conscious of the need for space to which the finite man might cling. And that was why he was so attached to the idea of Tao, and taught that the one road to salvation for every man was utter union with that Tao. In all the mystic literature of the world, it would be hard to find a warmer or richer glow than in the 'Tao-Teh-King'."

James Freeman Clarke puts it so clearly:

"From these and similar statements it would appear that the philosophy of the Tao-Teh-King is that of absolute being, or the identity of being and not-being. In this point it anticipated Hegel by twenty-three centuries. It teaches that the absolute is the source of being and not-being (just as Zoroaster's Ahura Mazda is that of Spenta-Mynuish and Angro-Mynuish). Being is essence, not-being is existence. The first is the noumenal, the last the phenomenal.

"As being is the source of not-being, not identifying one's self with being one attains to all that is not-being, that is, to all that exists. . . . Not to act is the source of all power. The wise man is like water, which seems the softest thing and breaks the hardest thing. To be wise one must be like a new-born babe. From everything proceeds its opposite, the easy from the difficult, the difficult from the easy. . . . the first from the last, the last from the first. . . . The good man and the bad man are equally necessary to each other (compare this with Zoroaster's law of polarity). . . . The unwarlike man conquers (compare, 'The meek shall inherit the earth').

"When one Universal Law is the law of his being, he is one with the Universe; having emptied himself, he is filled with the fullness of the transcendent Tao."

"On its positive side," writes Dr. Martin, "the thought of Lao Tze was that a man should aim to possess that inward deep morality of the spirit which makes him indifferent to rules and spontaneously, intuitively guides him to what is right. Just as Jesus, in his discussion with the tricky lawyer, took the ground that he who has the spirit of love to God and love to man in his heart has that out of which all good actions will spontaneously flow, so Lao Tze held that there is in every man the Tao, that divine spirit which has its counterpart in the external world as the basis of Nature's order and harmony, and in devotion to which 'the incomplete achieves completion, and the ideal of perfection, realization.' Thus there exists 'the eternal Tao,' bodiless, omnipresent, prior even to God, as conditioning the total universe; the 'ur-grund' of all that is. Being omnipresent, it is immanent in man as his reasoning, virtue-acting power, operating to will and to do the transcendent divine will of the Tao. Let man yield himself to its holy prompting and 'act non-assertion'; let him never interfere with Nature's way or seek to alter the nature of things, but rather practice self-sur-

render to Tao, and he will find that in 'quietness and confidence shall be his strength.'

"Like Confucius, Lao Tze believed that man's chief end is to produce in all the personal relations of life the moral prototype furnished by Nature's order and harmony, but he differed from Confucius as to the means whereby this end should be reached. Not by setting up a system of rules and regulations and adjusting souls to them, but rather by developing inner poise, purity, passivity, that is, self-subordination to the promptings of Tao, which makes the soul prior to rules, did Lao Tze propose to achieve the desired end.

"Lao Tze sought to reform each human soul at the roots of his being, to purify the heart, the inner springs of conduct, believing that all external relations would right themselves as a result. Lao Tze determined man's life from within: Confucius, from without. The former was subjective, the latter objective in attitude and method. The one operated from the center to the circumference, the other from the circumference to the center. Lao Tze was an anarchist in the philosophical sense, opposed to governing and in favor of spontaneity and independence in thought and conduct. Lao Tze cared for wisdom, not scholarship, and hoped to get wisdom through learning."

"Lao Tze's system called for much patient hard thinking, for analysis of the condensed ethical truths of the 'Tao-Teh-King,' offered, as they were, without commentary or explanation and interspersed with metaphysical argument. . . . No wonder, then, that in view of these differences, Confucius as a moral leader eclipsed Lao Tze, though much of the latter's message is of transcendent worth and singularly suited to our own age with its passion for external results that are tangible, its devotion to ameliorating social and economic conditions as contrasted with the more radical devotion to that which is impalpable and imperishable, the infinite and eternal worth in man.

"But the present-day followers of Taoism have entirely misinterpreted the deep philosophy of this great and venerable sage. Similar has been the fate of all great religions.

"And thus has time played scurvily with the work of Lao Tze. He who declared that the wise man never accumulates has been made the prophet of a cult that seeks naught save accumulation. He who declared that life is the sorriest of vanities has been hailed the discoverer of magic potions to make life everlasting. Above all he who laughed at the gods and scoffed at their worship has himself been made a god. . . . What irony! For two thousand and eighty-one years now, ever since 156 B. C., that little old nihilist, Lao Tze, has been worshipped with sacrifices throughout the land of China!

It may not be amiss to give a few excerpts from the philosophy of Lao Tze, 604 B. C.:

"He who knows the Tao does not care to speak about
(Continued to page 35)

DANIEL

or

The Judgment of God

Chapter XII

LIKE UNTO GOD

"So God created man in his own image, in the image of God created he him, male and female created he them."

GENESIS I. 27

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

1 JOHN III. 2

WE COME now to the time of the end as well as to the last chapter of this great Promise of the Soul. Michael—Like unto God—is standing up most victoriously in the life of our world. It is a time of trouble such as never was before, since man began to think of, and feel after, God. Notwithstanding this, it is the time, and the only time, when the people of Israel—and that means, the people who have lived for God—shall be delivered out of every house of bondage and state of persecution; for the Undefinable Religion, Religion beyond and a hundred thousand times greater than all religions, is simply too great a thing to be persecuted. You can no more persecute it than you can make the sky bleed by shooting into it.

This time of trouble will be of earthquakes, wars and rumors of wars, but not in the real sense. As an earthquake shakes down cities and citadels, so will there be a stir in the intellectual world that will shake down the old cults, creeds and religions in which religious people have been confined like prisoners in dungeons and cells the world over. These rumors of wars are filling the newspapers in the contentions of one religion trying to make converts of another; the West in the East and the East in the West; and in Christendom, in the growing conflict between Fundamentalists and Modernists.

This standing up of Michael is the actual fulfilment of God's Eternal Purpose to make man in His own image and likeness. The image is the Universal Intelligence, and the likeness, the Cosmic Consciousness; male and female made he them. This was the seed planted, and now, at last, we see the fulfilment. This means that man has, at last, gained The Divine Standard of moral responsibility. The time has come for the very likeness of God to appear visibly and be experienced consciously in the life of the body.

The International and world sense of responsibility has appeared. The best men and women of our time are citizens of the world and thoroughly cosmopolitan. The old narrow spirit of Nationalism was shot to pieces in the world war, and though some of the pieces are kicking around in the clamor for Americanism and Asiatic exclusion, the day is not distant when these fragments will perish of strangulation with their

own littleness and unrelatedness to all that makes great, rich and strong.

The League of Nations; the world courts; the Postal Union; the telegraphs; radios and world-wide educational and business alliances are bound to expand and throw down the last custom-house and national limitation in the name of both God and Humanity.

These things are here because they are here, and no pettiggery, or pettifoggery, can stop their growth and progress beyond all limits and bounds.

This coming of Michael, or the Conscious Presence of God, is to be fully realized in mind and body as well as in spirit and soul. All dead things shall wake to everlasting contempt, and all living things to everlasting life. They that are wise shall shine as the brightness of the blue sky; and the truths that turn to righteousness as the shining stars piercing the darkness of the night. To turn to rightness is to use all the forces of the spirit and soul for the things of the mind and body; and the things of the mind and body for those of soul and spirit.

These are the New Heavens and the New Earth. This is the great day for the restoration and upbuilding of Zion—the city that lieth foursquare. The angels—and that means the living embodied thoughts and qualities of God seen in sleeping dream and waking vision—shall stand on both sides of the river of death; and they, standing here, will bring the Sun of Righteousness to shine on this river until it shall be dried up and there will be one life and one day, neither dark nor light.

To bring in this day or state is the end of the separate toil of the Soul. The Soul responsibility will now have rest, and yet stand in its appointed lot in the end of the days. This end is to come after a time, a times, and a half time. A time is ten years; a times, twenty; and a half time, five. It takes about thirty-five years for anyone to grow out of the religions, and another thirty-five to grow into perfect at-one-ness or at-home-ness in this Religion beyond all bounds. Many will run to and fro between the various religions until our knowledge, from this universal standpoint, shall be greatly increased.

The coming into our world of Revelation on both

sides of the river of death is the only possible way to Life Immortal and the World to come after The Great Judgment Day. The Day of Judgment means the day when we can no longer leave anyone uneducated, unfed or uncared for by all that is best in love and service for each in all and all in each. This means universal education in both science and religion; and such economic conditions as will make hunger and nakedness for anyone utterly impossible or unthinkable. Thus, this Judgment Day of God, that so many have feared, is the one thing every truly loving heart has longed, hoped and toiled for.

The fires of hell that are to burn up all that cannot live in this Immortal State of Joy, are the fires of human

love mingled with the brimstone—meaning phosphorous—of human brain power and expansion of Intelligence. When the fire of heaven is brought to earth we shall find that all is good.

Because Prometheus—which means Foreknowledge—brought this fire to earth, he is bound in chains and his liver devoured by vultures and eagles. Thus it is with mankind. Having once tasted God and discovered that all is good, all lesser ideals will be devoured by our own boundless devotion and enthusiasm, until the very life of our world shall become everywhere the visible embodiment of the very Nature and Likeness of the Living Loving God, World Without End. Amen and Amen.

THE GOSPEL OF JOHN

or

The Soul Revealed

Chapter X.

THE ONE AND ONLY WAY

Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God. REVELATION XXII. 9

Ye are my witnesses, saith the Lord, and my serv-

ant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

I, even I, am the Lord; and beside me there is no Savior. ISAIAH XLIII. 10, 11

AS THERE is but one God, so there is but one Savior. We have scarcely begun to realize how there never was but one way, and that there can be but one way of salvation. As there are many religions and many ways of salvation offered to our world, we must recognize the greatest of all facts that not one of these can save. There is only one Savior even as there is only one God. A vision from God is absolutely a part of God. Every vision is created of the Ether—the Eternal and Universal Body of God. Every vision is a messenger or vehicle of some thought of God. There is but one door or opening into the life of God, the one and only Savior and object of worship.

We cannot even come in sight of this Supreme Truth so long as we accept these writings from the literal and historical standpoint. The only Savior is God Himself, when He is made manifest in the twelve qualities of Perfection that are symbolized by the twelve tribes of Israel and the twelve disciples of this four-fold manifestation of God.

In order to save Humanity in the fulness of Time married to Eternity, this operation of the Manifest lays down its life four separate times. In this life we must die to all separation of spirit from body; of mind from soul; of body from spirit; and of soul from mind. It is not enough to be a spiritualist in a mystic or a transcendentalist sense. At the same time that we are

communing with God we must be men and women of affairs and responsibilities in the business and commercial world. It is not enough to be a savant; to have acquired a wide and profound knowledge of all that has been achieved by the human mind. We must be, at the same time, just as much occupied with our moral and social obligations in our responsibilities to the State and the world in which we live. It is not enough to be men and women of almost immeasurable wealth and activity in the conduct of material affairs unless these are conducted so as to give us realization of the life within of God's guidance and approval of what we are doing because of its necessary service to the well-being of the human race. If our business in any way degrades the moral nature of those who serve us, we had better be of the poorest of the poor. It is not enough to be simply good and full of love and sacrifice for others unless we are also intelligent and so help those we help to help themselves and not sink down to slavish and degrading dependence upon others.

All these are the thieves and robbers who do not enter in by the true door of the Whole of Life, and so, in trying to lead and teach others, they steal and kill and destroy. The world is today full of these thieves and robbers. Many tell you that everything is God; that all is Spirit, and that all you have to do is to hold to Spirit and to the one thought of being God's perfect

Image and Child. These rob, steal and destroy Humanity to bestow everything upon God. Just as many rob God in the interests of Humanity. These tell you that God is simply the Divine of yourself, and that all you have to do is to live up to your own Divinity, without knowledge of, and worship of, Creation's Separate Lord.

The sheep spoken of here are the flocks of true Vision. These are the flocks of the fields of Bethlehem. These are the flocks that are watched and protected by night. Bethlehem means the place of food; and this food is the long hidden and eternal meaning of Revelation, that you cannot have unless you get beneath the outward appearance. We must die to the wonder, beauty and glory of the Vision in the Manifest that we may break the bread of Divinest Knowledge; and drink the wine of the very Life or Blood of God in the Unmanifest.

The greatness and abundance of life is past all picturing or defining. This fourfold life is what comes to us in the realization always of the Unmanifest. This is the great and glorious meaning of this entire chapter. We must pass far away from all separate folds of spirit, mind, body and soul into the more abundant life of the Undefined and Universal.

God comes to us in these four divisions blended into Wholeness that we may have life and also have it more abundantly than it was ever known before. This means that we must have a life and service far greater and more abundant than was ever expressed in any creed, philosophy or known religion. Along this way lies the only salvation for our race. No one can know and be at peace in himself, nor with others, who has not been born into this abundance.

The most wonderful Vision or manifestation of God is not to be worshipped. See thou do it not. Worship God only. Back of the worth of all that is thus to be made manifest is the glorious sense of the One God greater and beyond every manifestation. These qualities seen in mankind are God born of man. This is the true Sonship. There is no sin nor evil in claiming to be children of God. The evil comes only when we think that we ourselves are God instead of children of God.

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Book XIII.

A NEW BEGINNING

IT is finished. It is also begun. The Old is understood and ready for affiliation with the New. Ulysses has told the fascinating, wonderful story of his life. His listeners became still in silence, and were possessed with soothing delight in the palace. This is the delight of the Within. The pleasure of the outer senses is expressed in noise and movement. The pleasure of the Within begets quiet and silence. There is a delight that excites and another that soothes.

To the presents already given one more is added by each of the twelve sceptre-bearing princes. These are the Twelve Gifts that now present a tripod, representative of the triple power of Law, Truth and Love. Another day is spent in feasting, and then, while sleeping through the shadowy night, a swift ship of the Phaeacians bears Ulysses over the divine sea; and while still sleeping, places him upon the shore of his own Island. All this is representative of a perfect reciprocity established between the Within and the Without.

Man victorious over Eternal things, without disloyalty to Time, will bring the wealth of Eternity into visibility. Perfect knowledge cannot be concealed. Man, wise in Counsel like unto God, will yet find favor with man as well as with God.

But the ship that carries Ulysses to Ithaca is arrested on its return to Scheria. The meaning of this is strange. Whatever man can do for others, he cannot fully reveal for them the way. Science can never discover this way alone. Religion alone is equally incompetent. Those who find must seek the Way with spirit and body, soul and mind. The Way is hidden. The Island of Scheria is henceforth hidden from all by a lofty mountain. This is the ship turned to stone, or the state of intelligence within the state of consciousness. Without intelligence in consciousness there is no finding the perfect alliance between the heavens and the earth. The help of Scheria—the fourfold state—is for those who come to it by self-discovery in the deep. The best is reserved for the best.

The dark honorary wine of the banquet, in the palace of Alcinoüs, is the water turned into wine that is created in the marriage of Time and Eternity. The turning of this ship into a mountain, and so hiding the city from all other men, represents also the limit of individualism. When once man has reached the shore of his final home—which is the union of the spiritual and material, soulful and intellectual values—there will

be a new beginning in the social life, and all the economic values and methods of life. The old unit of the family life will be merged into a new grouping and co-operative life, inclusive of all the many industrial, educative needs, combined with those of pleasure and religion. Those who live consciously and intelligently with God cannot possibly go on in the old ways of selfishness, caste and strife that now generally prevail.

Through this passage of the swift ship over the sea by night, Ulysses slept fearlessly, forgetting whatever things he had suffered. "When a very shining star arose, which especially comes announcing the light of the morning, the mother of day; at that time the ship that passes over the sea neared the island." This is the Morning Star, denoting the union of the night and the day. The earth is illumined with the rosy fingers of the morn, and the shining messenger of the starry heavens remains. The Day glides into the Night and then the Night glides into the Day.

The human-positive enters the Divine-Negative while the human-negative remains passive to the Divine-Positive. Then the order is reversed. The Divine-Positive enters the human-passivity, and the human-activity is filled with the Divine-Passivity. The first gives action in repose, and the next, fulness of repose in the utmost activity. This haven of rest is called Phorcys, the old man of the sea. This is the knowledge and possession of the wealth of the hidden Way.

These are the Ancient, Eternal things. At the head of this Port there is a large-leaved olive—the symbol of both Time and Eternity. Near this is a delightful cave, the abode of the Nymphs, called Naiads; for these represent the heavenly beauty of consciousness within. In this cave are receptacles for honey, and distaffs for the weaving of purple robes for the Nymphs. There is also a fountain of life springing up from within unto everlasting life.

There are two entrances to this delightful inner state of laughing, conscious delight. One is on the South, and the other on the North; that to the North to be descended by men; but the one to the South is more sacred; nor do men enter at all by this way; but it is the way of the immortals. Man enters into this delightful, interior state through the Soul, having also passed thereto through spirit, mind and body. Then the immortals descend through the gate of the mind. Then the gate of ignorance is lifted and God passes from the Un-

known to the Known.

However violent the waves outside of this haven, within there is a perpetual calm. The inner life is clothed with the purple robes of the Royal Understanding — the union of the blue of Knowledge and the red of Life. It is also filled with the stored-up sweetness gathered by industry from many flowers. The land of the heart's uttermost desire flows with milk and honey. It is also a land of corn and wine — Knowledge and Life Divine. This sweetness and joy of Life Divine is to be thoroughly mingled with all the sweetness and joy of the human. Life on the earth is to be visibly full and complete, as God's Life in Heaven.

Ulysses is continually called the Jove-born son of Laertes, and also the much-planning. He is here said to be various in plans, insatiable of deceit; and yet he is called Divine Ulysses. Minerva comes to his help in many strange disguises; so many that Ulysses truly says: "It is difficult, O goddess, for a man who meets thee to know thee, although he be very skilful; for thou makest thyself like unto every one." Man must be more than skilful before he knows the Divine in all its manifold operations. God is in the most contradictory and even apparently hostile forces.

The Gods are on both sides. They fought with the Trojans as well as with the Greeks. They make the Eternal Things strong against the assaults of Time; always intending that victory shall finally rest upon the operations of the Spirit in Time. However long material and spiritual forces seem to be in opposition, they will ultimately be fully united. It is only by many and various plans that the ultimate purpose of God in Creation can be achieved.

It is very difficult to relate truthfully the History of the Great Labor of the Spirit to bring down the Divine into the human and to lift up the human into the Divine. The end is only achieved after many partial states have fallen by the way. When the goal is reached it is not at first discernable. Ulysses does not recognize his own land. All things are veiled by a mist. The spirit of



LEUKOTHEA

wholeness — or man holding all things in common — will come to his own disguised as a beggar, owning nothing. So comes the Divine to our world; the hand that holds all in its grasp, yet holds nothing. He who gains all must give all.

This landing of Ulysses on the shores of Ithaca is one of the greatest epochs in the history of our world. It is the beginning of a great redemption. Of this land of Ithaca it is said: "It is rough indeed, not fit for driving horses, yet not very barren, but it is not spacious. In it there is abundance of wheat, and there is wine; and still the shower and flourishing dew possess it. It is excellent for feeding goats and oxen; there is every kind of wood, and there are perpetual irrigations in it." It is a state of life wherein there is no room for the divorce of intelligence from consciousness.

Knowledge and Life are one. Man has learned to live as he knows, and to know as he lives. The

state of seeking to know anything apart from living will ultimately disappear from our world. Devotion to God and man will be equal. Association and freedom will balance each other. The interest of each will be best promoted in the equal good of all. -

Before this can be accomplished Ulysses must first go to the Divine Swineherd. These two must work together. This is the Divine that is growing up in the care for material things. It is not enough to understand the Eternal and Spiritual Things. We must also know the things of Time and stand in just relations with all in the material world. The intelligence of Spiritual Things must be balanced with an equal interest in, and possession of, material good.

The fullest understanding, though a king over all, is yet a beggar in disguise, until it is embodied in the laws and conditions of the material, objective life. The drawing together of these two interests can only be accomplished by the conscious, intelligent co-operation between man and God.

Ulysses and Minerva must weave a council together. Ulysses is confident of victory against any odds, so long

as Minerva stands near him and puts courage into his heart. It is the sense of the nearness of the Divine Presence that gives courage. Though the true spirit is unknown by all, it will ultimately make itself manifest by its works. There is only one spirit or state of achievement, that will ever string the bow of Ulysses and send the arrow of comprehension through all the twelve divisions of man's potential being.

However long partial and one-sided states sue for the full consciousness of the Divine in the human, this Perfect Joy will hold herself true for the one alone for whom she waits. Minerva goes to bring Telemachus home in safety while Ulysses goes to the Swineherd, who is the Spirit of Devotion to the establishment of perfect justice in the material state. The material must be as perfect as the spiritual. Life will be in all respects dual. The heavens will be in the earth and the earth in the heavens. The Laws of God will be enacted and fulfilled in all the laws of men. The outward state will be wholly one and harmonious with the inward state.

The First Coming of this double state will shrivel up and disguise the strength born of victory over the Eternal Things. Those who have been fully faithful to the things of Time, caring for the equal good of all, will be sought for by this King of Men, who comes to his own as a Man of Sorrows and Acquainted with Grief. The heavens fall to the earth only when man is intelligent and good enough to receive them. The spirit of industry and faithful loyalty to things without will be the first to know and receive the spirit of loyalty to the things within.

The old swineherd, who is faithful to Ulysses, is the spirit in man that has been faithful to the good of others in material ways, even in the absence of the understanding of heavenly things. While a few are seeking still in every possible way to understand the whole nature and meaning of existence, many have set themselves the task of seeking to make, as far as possible, a heaven for all upon earth. This effort, however, cannot possibly succeed until it is supplemented with the understanding of the true nature of heaven as the Divine Consciousness in rational and normal co-operation in sweetest fellowship between man grown Divine and the Loving, Living God.

This help of God in the operation of intelligence in consciousness, called here, Minerva, comes in so many ways, that it is at first a difficult task to always recognize it. The right understanding of Revelation is like learning a new language. It is a growth. While this language is perfect in God from the beginning, it is not so with man. This learning the language of God in Revelation, and naturalization of the Life of God in fellowship with man in all the concerns of human life, is the birth of the Greatest Event in the history of humanity.

Heaven is discovered. Heaven is Revelation of God. Revelation is not history in any sense of outward events, but a symbolic presentation of the Passing Over of the Life of God, both consciously and intelligently, into the consciousness and intelligence of mankind. The Old

Heavens that are to pass away, are the old dark and mysterious states of Revelation. In these, historic names, places and events have been employed as correspondences or symbols of spiritual realities. Because of this, we have, in our necessary time of ignorance, taken the symbol for the thing itself.

Through ignorance, all Revelation has been, more or less, confounded with history. In the right understanding of the nature of Revelation, it will be cleansed of, and altogether separated from, history. The Religions rest upon local and historic interpretations of Revelation. Religion will rest upon the universal life and knowledge of the Eternal Divine Nature of Revelation, as Revelation, and not as history.

This Life and Understanding of Revelation will bring each soul into free, personal, independent relationship between the conscious intelligent realization of the Divine of Self and the equally personal, intelligent consciousness of the Self-hood of the Divine. This, in the ultimate, is the ripe and blended fruit of Time and of Eternity; of man in God and God in man. This is the marriage of the heavens and the earth; the restoration and the consummation of all things. In this Day all things will be brought to judgment and measured by their service to this Great Finality.

The Old Heavens—or earlier states of Revelation—have all been preparatory and necessary to this Ultimate Perfection. Had Heaven been revealed with perfect intelligence from the beginning, man could have borne no noble part in the process of creation. While the life of Heaven is rich with God's Life and the Seed of all things from the beginning, it grows richer by all the toils of earth for the manifestation of God in Time.

Nothing is lost. Everything of which man has had intelligent conscious experience goes to Heaven. All is drawn inwards and upwards into the inner and higher chambers of Being. Heaven, therefore, means—the heaved-up things. In its treasure chambers is preserved the wealth of all the ages. This wealth is both of Time and of Eternity. All desire, more or less, to go to heaven. This desire and hope of heaven will be fulfilled in a more glorious manner than the heart of man ever conceived.

In the Great Consummation of God's Eternal Purpose the sweet, vast, glorious life of the heavens will be more consciously real than the objective and natural state. To go to heaven is not to go to any place, but to grow into a conscious, intelligent realization of this vast sweet Life of God in continuous Revelation with Understanding.

That state of life called the Kingdom of Heaven, or the Kingdom of God, cannot come until the Understanding of the Nature of Heaven, or Revelation, is diffused abroad in the general life-thoughts and feelings of mankind. All the great Religions of the world are based upon Revelations. All their limitations, separations, dogmatisms and mutual hostilities are based

(Continued to page 33)

RENDING THE VEIL

Jesus, when he had cried again with a loud voice, yielded up the ghost, and, behold, the veil of the temple was rent in twain from the top to the bottom and the earth did quake, and the rocks rent and the graves were opened, and many bodies of the saints which slept, arose and came out of the graves after his resurrection, and went into the Holy City and appeared unto many. Matt. 27: 50-53.

And Jesus cried with a loud voice, and gave up the ghost and the veil of the temple was rent in twain from

THE LAST passage explains the nature of the veil. It is a state of flesh. There is a state of flesh to be realized by man upon earth that is not a mask of concealment of the inner life of the spirit and its knowledge of and fellowship with the living God. This is the veil of separation between the utmost wholeness or holiness of nature and the greater wholeness of nature become self-luminous with spirit. This is not, however, the luminosity of man's spirit alone, nor of God alone, but of man's spirit in perfect conscious intelligent fellowship with the spirit of the living, loving God. All the symbolism concerning the veil is representative of the time of separation between the outer and inner consciousness of being. For long these are as two worlds or two mighty forces striving against each other. One is the man or state of sin and the other the man of righteousness. Man is not saved until the wholeness thereof and all the use thereof is revealed in its state of service without as well as within. This is the goal or destiny, not of a few picked and chosen out of the mass, but of the human race. This way is opened for us by the wholeness thereof and all the use thereof is revealed in its state of service without as well as within. This is the goal or destiny, not of a few picked and chosen out of the mass, but of the human race. This way is opened for us by the blood of Jesus. This is the understanding and life gained by the spirit in all its travail and experience in Time. There is no saving from sin, the incomplete and one-sided states by any other means. This is the only name or character of life given under heaven or among men whereby they must be saved.

God never intended the loss of any state of conscious being. All must go forward either by the power of the Divine attraction or repulsion through the education of joy and sorrow into this day of perfection. Why then should we trouble about trying to help others; why should we trouble about ourselves? Why not leave everything to the great perfect laws that cannot fail until they shall all be fulfilled? Simply because the law includes also this principle of helping others we are not wholly selfish by nature. We have drawn from our source the great instincts of love and of service. No man who has become human in character can live unto himself. Our need includes the well being and joy of others as well as of our own completeness. Those who first discover this new and living way are bound to do all in their power to let others know how to find it also.

the top to the bottom. Mark 15: 37-38.

And the sun was darkened, and the veil of the temple was rent in the midst, and when Jesus had cried in a loud voice, he said: "Father, into thy hands I commend my spirit," and having said this, he gave up the ghost. Luke 23: 45-46.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated for us, through the veil, that is to say his flesh. Heb. 10: 19-20.

This veil of separation is rent, or opened three separate times. The first is the rending of the separation in spirit. Man dies to the separation of spiritual things from material, of spirit from body. This will be the death of humanity to the seeking after a spiritual and other world state of perfection. This is the first great death in the mighty travail of the Divine Spirit.

There is darkness over the whole earth from the sixth to the ninth hour. This is from the beginning of the life of true understanding to the beginning of the manifestation. The manifestation of God's life is to include the material as well as the spiritual state of life. This is a mighty discovery. Man dies to the separation of the spirit from the body. He becomes conscious that life and death will continue until all that is without shall be the express image of the glory and completeness he has seen in the nature of God within. This temple — within the Holy City — is the eternal relation between God and man, heaven and earth. The veil is rent from top to bottom. The meaning is discovered of the depths as well as the heights. The service of sin and evil are displayed as well as the glory of righteousness and perfection. The earth quakes — the former state of intelligence is shaken and old ideals are hurled to their doom. The rocks are rent — the very substance and foundation of all things opens and discloses its secret. The truths of the saintly, or perfect life, come forth from their graves and enter into the Holy City.

In the Gospel of Mark we read of another rending of the veil. This is the death to the utmost understanding of things apart from the moral completeness thereof.

Man no further strives for perfection in knowing apart from living. The life of the intellect must be wholly suffused with that of the soul or the beauty of goodness. No man is complete without unfailing gentleness, sweetness, patience and love towards others whatever the nature of their conduct in life may be. This is a hard saying. When we hear of others acting in a way, other than our own way, we begin to draw around us our garment of self-righteousness and pharisaical declaration of, "I am better than thou." This does not mean that we are to seek out and invite into intimacy those who do not love our way of living. It does mean that we are not God-like until we learn to live the best we can without even hinting that another

is not doing the same. While we cannot help seeing and measuring degrees of attainment, we can help from finding fault with others because their desires take them into states of life that for us would be abhorrent to our taste and judgment. This is a very hard point of discrimination for man is far on in the perfect way before he can measure and value every grade of life free from prejudice and condemnation. It seems almost impossible to know what is sinful or imperfect from the Divine Law, and not find fault with those who are passing through this grade of development. But this very disposition is only another form of sin or incompleteness which the full travail of Time will eliminate from our consciousness. The Divine man will even distinguish between the sinner and the sin and while hating the sin will give his life for the saving of the sinner.

The veil is rent again in man's death to his own spiritual powers and completeness apart from the perfect love and fellowship between man and God. This third rending of the veil comes before man dies to this state. The penitent thief is forgiven but not dead. Man discovers God in self and self in God. This is an absolute necessity before there can be perfect communion and continual fellowship, both naturally and spiritually, between man in God and God in man.

There is nothing said of any rending of the veil in

the fourth death in the Gospel of John. In the perfection of soul in mind and of mind in soul, there is no shrinking back from any experience God has ordained for man's perfection. Here man will gladly learn to see and hear and taste what the glory of life is to be and not ignore the service of time necessary for the perfection of the manifestation. We must learn to live in this continual joy of fellowship with the Living Loving God without regarding ourselves as different or better in God's sight than those who are still groveling in the sin of mere sensuousness. The filth of the muck heap is the beauty and fragrance of the rose tomorrow. We must learn to be patient, gentle and loving towards all.

The only veil to be rent through which the glory of the Divine will shine forth in visible beauty, will be through the physical spiritual beauty and intelligent moral excellence of those who have entered upon this new and living way of the very flesh of man becoming conscious of the Divine substance and ultimately so incorruptible that God Himself will no longer be veiled from mortal sight. After this drawing together and blending of the Human Divine with the Divine Human, there is a long period of education and development for the perfect manifestation of all the manifold life of spirit in body, body in spirit, soul in mind and mind in soul. There are many grades in this school of life wherein God Himself becomes our teacher. All the

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unconsciousness of sleep is to be conquered, as well as every element of corruption and of weariness, age and death in the life of the body. These things are not gained by seeking them directly, but as the fruits of final excellence, coming as the result of living with God in every thought, word and deed. Whoever has truly seen this living way of flesh becoming spirit and spirit flesh, of mind glorious in goodness and goodness glorious in its perfect universal order of intelligence, will have no heart nor wish to keep back any part of the price demanded by the law for this most wondrous miracle of human perfection. This flesh or power to ultimately pass behind the veil is the understanding ripened in time. This ripeness is not simply a comprehensiveness of mind but far more a temper, a tone or sweet pervading consciousness of the whole being. It is knowledge in sweet consciousness and also consciousness pervading knowledge. The sweetness of life, like the honey of bees, is flavored with what it comes from. The sweetest and most delicious honey I ever tasted was gathered from orange flowers and the many spicy herbs of the plains and hills of Palestine. So the perfect sweetness of consciousness comes from the rounded perfection of the moral nature as well as from the delights of conscious fellowship with God. Do mortal things greatly worry and distress us, let us try and understand the use thereof and the spirit of serenity will soon drive out these undesirable guests. The perfect state of life will include all that is best and most desirable of human excellence and loveliness in the Divine and all the strength and glory of the Divine Life-Giving Presence within the human. The fruit of this attainment will not be lost. You cannot hide it, it will fill the body with the radium of spirit, the spirit with concrete realization of body, the mind of greatest knowing with sweetest goodness and gentle speech and ways of love, and the soul of sweetness with the strength and comprehensiveness of fullest knowing. To have boldness toward the Divine we must have conscious rectitude toward the human. It is the pure in heart—the right motivated,—that see the Living Loving God.

God is not known in one vision but only after long and intimate companionship. He who comes triumphantly, gloriously, comes from long treading the wine press alone. He who descends from heaven with a shout has been long seated at the right hand of the Majesty on High. The rending of the veil is only a token. The world is being prepared for the coming of those who shall descend upon it seated on the clouds, having gained the understanding in its fulness of the allegorical nature of revelation and possessed themselves of the true Eternal Thought and very Substance of the One and Only Savior, God Himself; for beside Him there is no Savior. Full salvation is all that man and God can do working together in perfect love and faithful loyalty to each other. If we keep covenant with God, He will surely fulfill in us every promise made from the foundation of the world.

There is no fear in this life of love. It condemns not

nor cannot be condemned. This understanding without fear, without condemnation, is the new and living way that gives this joyous confidence and boldness to enter into the wholeness of the human in the Divine and the Divine in the human.

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TALKS TO THE YOUNG FOLK

By EDITH F. SUTTON

THE New Year 1929 is already rushing on its way, leaving the old year behind with all its varied memories. We hope that you, one and all, can realize the blessings that the past year brought into your life. Of course it had its sorrows and failures, but they are only stepping stones to the greater and larger life of joy and success. Please remember the whole year through that you are here for success! Perhaps the success will not appear exactly in the manner you map out for it. But your HIGHER SELF will guide you to the zenith of your ambitions! Failure often unlocks the door of Courage for a fresh start, so

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing;
Learn to labor and to wait."

Yes, my dears, waiting is all right, but I suggest some real good hustling mixed with it.

This issue of *The World Liberator* deals largely with China, the most populated country in the world. The Chinese assign a fabulously early origin to their nation, but about the era of Confucius (in the sixth century before Christ) the dates become more trustworthy.

However, as this is just a talk with our young friends, we will not turn it into a History of China! If we had space to say all that could be said of that big nation, what a large book it would be!

We will first take the name, "John Chinaman"! I have heard it used many times. Also I have heard the Chinese spoken of as "Johnnys." So much for habit; but I doubt if people have any idea why the Chinese are thus named by us. I will tell you. You know that in this country people's surnames are often some color; as Mr. Black, Mr. White, Mr. Gray, Mr. Green, Mr. Brown, and so on. But in China the surname frequently has a "Yong," or "Yung," or "Yang," or some such ending. Now this only means "Yellow." The Chinese look upon their color as something of which they are very proud. They admire their yellow complexion just as much as you dear girls love your fair skin. It is suggested that the name John is derived from Yong or one of the Chinese names meaning "Yellow." So when we speak of John Chinaman, we infer "yellow Chinaman." It is no insult to the Chinese. But one thing I have noticed, and that is, in the whole period of my long life I have never met an American or Englishman named "Mr. Yellow."

I wonder how many of you have heard that our celebrated "Punch and Judy" first originated in China over 2000 years ago. The players would frequently be called in from the streets to private houses to give

their entertainment and amuse the family. The children showed delighted enthusiasm over the show. The players were dismissed when the show was over and rewarded with a small sum of money. On more than one occasion the happy children would beg their parents to increase their gift of money.

The game of chess is also sometimes ascribed as of Chinese origin. However, there are so many other claimants to that honor that history has to leave the exact originator in uncertainty. Having been a chess lover myself, I am quite willing to give the honor to China as the originator.

You may be interested to know that since China has become more closely associated with other nations, it is putting an end to many of its cruel, foolish, unnecessarily barbarous habits. Especially we refer to the binding of children's feet and deforming them for life. Oh, words can not express the torture those little girls endured during the process which lasted more than a year. Many died from gangrene, and they were to be congratulated, for death was far more blessed than life under the cruel conditions. We read of a little girl of seven years of age, who was saved from that torture by an almost miraculous fact. The woman had arrived to perform the operation and twist the little toes, when an unexpected caller arrived who demanded to see the mother. It happened that an offer of marriage had come for the little girl who was just awaiting the operation. But lo! the wealthy and noble suitor for his son of ten years of age made one stipulation; that his son's wife was to have perfectly normal feet. He would recall his offer if the child's feet were already mutilated. Oh! the joy of the sweet little girl! And really the mother was glad, too, but she thought that the old custom had to be obeyed. It seems that there is now a society prohibiting such mutilations. Let us hope also that the cruel customs inflicted on prisoners will vanish.

The Feast of Lanterns

This is of all the numerous festivals of China, the most thought of and most elaborate, and for which preparations are made weeks ahead. Although a movable feast (like our Easter Day) it is always celebrated in the month of February. This is kept as the day when the Spirits of the Dead are supposed to return and, although unseen, take a lively interest in every detail of the Festival. Incense is burnt almost everywhere all day long. Men, women and children are gaily attired, and joy seems to be the prevailing sentiment. All streets and every tree and shrub are elaborately decorated with such long gay streamers of bright ribbons, and lanterns of every imaginable shape and

size, that you would wonder how the people ever thought of such things. The lanterns were shaped like men, ships, birds, wild forest beasts, eagles, etc. and yet they were fragile and lighted inside, revealing all kinds of strange things. These lanterns were hung so as to swing with every breeze. You know that the Chinese are fond of bright colors, yet they blend them together in the most artistic manner.

However, in the home life the decorations are very simple; one thing of beauty never jostles against another. One flower in a fine vase and the room is decorated! How different from what we do! We put all kinds of flowers in all shapes of vases in all parts of the room! So much for taste.

Although the home decoration is so simple, not so the out-of-doors where color is blazing in every possible place. The brilliancy of color is wonderful, but for the Feast of Lanterns nothing can be too gay. Artificial flowers by the million adorn the trees, shrubs, pillars, and fences.

For the little folk there are gay balloons tied to their little wrists; while others are held in their tiny yellow hands. From these floating balls, which are filled with gas, hang delicate little chimes of bells whose soft music tinkles down between the crackling of the fireworks. The procession is immensely long but quiet until the coming of the Great Dragon, when suddenly the silence is broken, for the procession so far is not noisy; it is too solemn for that. But now amongst the children there is a happy whispering! Already many small dragons have passed in the procession, but this time the children exclaim, "THE DRAGON! THE DRAGON!" This Great Dragon is heralded by many small boys letting loose hundreds of balloons, coated with phosphorus, until the night becomes radiant with light. The dragon is a gorgeous beast; a splendid and terrible monster carried by forty or fifty men. Sometimes the beast is so big that it takes 100 men to carry it. It is fierce looking as he turns his awful head and opens wide his terrible jaws, from which breathes out a soft mist of perfume! The more frightful the Dragon appears the more he is adored, for are they not doing homage to the Spirits of all their departed ancestors, for which Chinamen have a divine reverence? It is the very soul of China.

Poems Teach Religion

China is also a land of poets. The Shi King was compiled by Confucius. It was through the Odes that Confucius taught his own generation to understand the manners, customs and simple feelings of the men of old. Space does not admit translations of some of the poems which date back as far as 500 B. C.

The religions of China are also worth studying. All the Bibles of the world really teach the same things, but so long as we read them with a literal meaning we shall never imbibe the sweet essence of all Scripture. The horrible and impossible accounts of things and people, taken literally, are, to say the least, most unpleasant; but by the glorious light of Spiritual interpre-

tation, they become Divinely grand.

It will repay you, dear young friends, to get some reliable book or books on China, and note for yourselves how many lessons we can take from their patient, enduring, plodding lives. Note too their exquisite carving, all done by hand. I have seen Chinese carving that was an amazement to me. Yes, there is much that we white people can learn from John Chinaman!

St. Valentine's Day

February 14

Now, you young folk have had lots of fun today over your valentines, haven't you? You have been guessing whom your valentines are from and also wondering if those you sent will be recognized. Now do you suppose that St. Valentine himself guessed how his name was going to be used? Surely not! Indeed it is only by mere accident that we give his name to the lover's day. The fact is he was a Bishop of the Catholic Church and died a martyr to his faith during the persecutions under the Emperor Claudius, about the year 270. St. Valentine's anniversary is not observed as a medium for love messages. The origin of this custom is shrouded in mystery, for there is nothing in the life of the saint to suggest it.

One explanation is that the birds begin to mate on this date, and young people choose "Valentine" from the idea. Another explanation is that the Norman word "galatin" (meaning, a lover) was often written and pronounced "Valentin," and through a natural confusion of names, St. Valentine became the patron saint of lovers.

The most probable explanation is that the observance of the day is the survival of the old Roman festival "Lupercalia" which was celebrated about February 15th in honor of Pan, the god of shepherds and country people, and Juno, the goddess of marriage and the guardian of women. At this festival it was the custom to put the names of young women into a box; then as the young men pass each puts his hand into the box and draws out a name. The excitement was great, as the union of the names lasted quite a long time, sometimes a whole year, when they would get a new selection the following festival. However, we read that some of these selections ended in actual marriage and a very happy life. So much for taking a chance.

But the cheap, comic valentines with their hideous and vulgar colored pictures are of recent date and are fortunately falling into disuse.

"God's Valentine"

A Short Story

A mother, on St. Valentine's Eve, was somewhat surprised to hear her little daughter Rosalie ask to take something to the letter box, which she wished to mail herself, telling her mother that it was very "portant" that she should not send it by anyone else. The mother, entering into the fun, and seeing a rather large envelope in her little girl's hand, asked "Are you sending a Valentine to your sweetheart, my child?" "Why, of course, Mother," Rosalie answered. "Don't everybody send

Valentines to their sweethearts?" But when the mother asked her the name of her sweetheart, poor little Rosalie almost cried. She said, "Mother, is it nice of you to ask me the names? Do people have to tell the names of their sweethearts always? Please don't ask me, mother dear. Then perhaps I may tell you tonight; but not now!"

So Rosalie's big sister took her kindly by the hand and they went out together to the letter box, when Rosalie, standing on tiptoes, pushed her letter into the box, but held it so that her sister could not see the address. Rosalie smiled and heaved a sigh of relief, but said nothing. The rest of the evening her mother noticed that Rosalie (about six years of age) was looking unusually serious.

When bedtime came Mother went with her little girl because she felt that there was something weighing on Rosalie's heart. When alone together Rosalie sprang on to her mother's knee, and oh, how safe she felt! Just alone with mother! After a few moment's silence, Rosalie asked her mother, "Where is God, mother?" The answer came quickly: "Everywhere, my child." Rosalie continued, "Yes, I thought so. Mother, do you love God as much as you tell me to love Him?" "I hope so, dear." "Mother, listen; I must tell you a secret. I have lots of boy sweethearts, but not one of them is as fine as God is; they are rough, and say things that God would never say; so, Mother Mine, I have sent my Valentine this year only to God." Seeing her mother about to speak, Rosalie stopped her and said, "Let me go on, and I will tell you all about it. You have told me so much about God, that I think he is the beautifullest sweetheart in the world. So I wrote him a letter as I could not find a Valentine just like what I wanted. I said in my letter,

'Dear God, will you be my Valentine?
I am yours and you are mine.
Be my sweetheart always, God,
And I will be your Rosalie.'

"I could not write, dear mother, as nicely as you would like, and maybe I did not spell right, but God will understand, won't he, Mother?"

Tenderly and lovingly the mother clasped her darling to her heart, and said: "He does understand right now, darling, and He loves His little Valentine." Rosalie did not notice the tears as they chased down her mother's cheeks, but she was so happy at having told her mother, that as soon as she was in bed, she cuddled down to sleep. Her mother kissed her good-night, but on leaving the room she overheard her little one say: "Good night, dear God, good night."

The following morning, the children were all agog for the mail carrier to come around with the Valentines. How they did chatter. At the breakfast table, however, they were all startled by the noise of fire engines tearing past the window. No one knew how it happened, but like a flash Rosalie darted off her seat and before anyone could reach her she was outside the house and her little body was crushed by one of the engines! Words

cannot tell of the anguish of that family. Rosalie had gone to God.

In the cemetery, under a lovely tree, is a small grave. On the head-stone is carved the words:

ROSALIE
"God's Valentine"
February 14, 1926

Dear children, the lesson this should teach us is to keep our hearts and minds clean always, ready for God, when we are called away. We should always make a Divine Comrade of God; reverently worshipping Him by being pure and faithful in all we do; yes, even in our games.

As Rosalie had used one of her father's business envelopes with the return address the letter was returned unopened. Very reverently did the parents lay that letter just as it was on the wood fire so that Rosalie's message to God was forever between God and herself.

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THE AGES' GAIN

By JULIA SETON

THERE are just two things in the world: "That which was in the beginning, is now and ever shall be," and the things which men have thought and will think about: "That which was in the beginning."

That which was in the beginning will last. That which men think will change. That which was in the beginning is Truth. That which men think is only Truth to them, and when the law of real Truth comes it destroys the things which men think.

As the centuries go on there must come by the natural processes of evolution, minds which revert back to Truth, or the original cosmic facts, and these minds, filled with the memory of the past, faced with the facts of the present, overshadowed with the prophecies of the future, must stand out upon the path of the evolving race consciousness, and call it back to the original existing principles.

Creation is eternal, so are creatures, but their creations are always changing and always under law of action and reaction. When men have gone far enough in their own creations, the great universal law of truth takes a hand in bringing them back to the original plan. The cosmic law never allows life to run too far at a tangent. It makes always for universal equalization, and in spite of ideals or idols it will push men into union with Realities.

All things that are not one with actual existing cosmic facts must perish when the law of Truth comes. The minds of men are always formed to release their creations, born from half truths, when the whole Truth arrives. Cosmic laws must be fully satisfied. Thinking, speaking or acting off the law of Reality is bound to lead us where we are eventually corrected by the law of Reality itself.

We are told by the ancients: "Every tree that my Heavenly Father has not planted will be rooted up," and again, "Let them alone, blind leaders of the blind. If the blind lead the blind, shall they not both fall into the ditch?"

We are just closing a cycle in which the blind have led the blind into the ditch of ignorance, delusions and superstition dug by those who believed in **what men think**, rather than in that which really is. The old civilization rising on the superstitions and delusions of the centuries is submerged in the ditch, and in the pain and tragedy of their mistaken creation, a new race consciousness has been conceived.

We must always go on from one plane in consciousness to a still higher step on the cosmic path. The only forbidden fruit in any Garden of Eden is that quality of mind which will allow us to become so fixed in what we believe, that hanging to our old delusions, we will

not let go and come on into wider reaches of the universal mind.

The individual consciousness must go on through natural exhaustion of beliefs and experiences, and when it does not go forward of its own accord the universal law takes a hand in its progress and corrects it through disease, poverty, pain and loss until it, sated, turns away and finds that the curse of the false ideas is in the ideas themselves.

When a race or nation will not let go of the things drawn from what men think, rather than from what really is, the universal law which must be satisfied, takes a hand in its progress, and with war, famine, plague, fever, conflagration and death, wipes it out and puts it in again in a new lift of creation, to begin over again a new contact with that "Which was in the beginning."

The civilizations are now in a great reconstruction moment. Everything that has been, is in the process of inversion. Every tree that Truth has not planted is being rooted up socially, industrially, politically, financially and religiously. There is a complete cosmic overthrow of the old with an establishment of the new.

Humanity has grown up, and the cradle stories of the old civilizations with their creations are no longer good enough for the risen intellectuality and spirituality of this day.

The old delusions, traditions and superstitions have had their day. So have the civilizations which they wrought. The old ideals and idols were good enough for the infant consciousness of the past, but they proved to be only cradle stories, spun by the masters to lull to sleep the crying of the evolving race. Most of them were never true. Most of them were what men thought about Truth; they had to go as they have gone, had to take with them the civilizations which produced them.

In their places today is a new vigorous consciousness widely awake to new ideas and ideals, and it is demanding that those who lead, instruct, teach or inspire the race consciousness, shall do it from a place of revelation too high for their contradiction, and from a level of interpretation that is too plain to be misunderstood.

Higher than the chanting voices of the creed-bound priests, louder than the roar of the battle of recent years, clearer than the muffled contradiction of financial, political, industrial and religious lies, a new clarion call is penetrating the air. The multitudes are listening, and over the heads of the centuries' traditions, a new message is working its way into the minds and hearts of men.

In spite of the creed-bound minds of the old civilization, the old traditional ideas of God, of Christ, of Man, of Self, of Life, and Death must go. And in the

all the old Revelations it is presented as the blossom of all the ages. This is the heavenly Lotus rising out of the waters to fill the world with rarest fragrance. This is the Nectar, the very Joy of all Joy, the most precious thing for God or man, to be obtained by the churning of the waters of the ocean.

In the Greek symbolism this is the Heavenly Venus—the Divine Aphrodite, the foam-born Goddess rising from the sea. These are the secret things of God; the Joy of Paradise hidden from the foundation of the world. The intelligence born of this understanding, like Cupid, the God of Love, the child of Venus, will send his arrows of conviction into every heart. In many ways, in all Revelation, this understanding is pictured as the supreme thing in any life, and the turning point in the destiny of our world.

In all sensitive and forward-looking souls there is already a shudder of expectancy; a strange conviction that the thing so long foretold, so long hoped for, and toiled for, by all the best of earth, is, in some mysterious way, born into our world; some are looking for it in one way and some in another. Never will any one find it until he beholds the beauty and receives into his understanding the vast, glorious, sweet life of God as Revelation, in the innermost and outermost consciousness and intelligence of his being.

It is not claimed that these Writings will bestow these greatest of all boons. Its finding is based upon absolute fixed and fore-ordained conditions. The best that can be done is to show the Way. No language can describe it. It gives absolute knowledge of, and sweetest, most intimate, daily and nightly fellowship with, God. God is the only Savior in the Great Finality. Here the Gates of Paradise are open wide. Through these Gates man enters into the Joy of God; and through the moral effect upon those who enter in, the Glory of God will pass out and become the Light of the World.

The vast Life of God will be in us as an Ocean of Delight, including all natural joys with all that are spiritual. This will be the satisfaction of our every desire. All that we have sought for in every form or state of delight, will be possessed beyond our utmost dreams. All delightful sounds; all joy of form and color; all tender caressing delights of touch; all sweetest love and human intercourse; all noble, conscious dignity of service, will all mingle and rejoice together in one happy concourse of each in all and all in each. This is the land of all Delight; the perfect fulness of content that shall satisfy the whole world's need.

Desire for such Knowledge and Life of God is in any one the beginning of all true strength. If in our first efforts the way seems closed, it is because we are not ready to live and see God face to face. The body that sustains this Mighty Life of Joy must be tempered and prepared. The spirit must be set free from false and partial ideals. The mind must be freed from bondage to any system, and the moral nature be of the toughest fibre and of unyielding strength

to cleave to right, as well as rich with all beautiful sympathies and quick considerateness of the world's vast life and need.

He who seeks to possess this joy of all heaven and earth, combined in any selfish, narrow aim, or with any view to personal profit and glory, will utterly fail to find it. This discovery will never be made in any life, save through the destruction of every form of selfishness and separation, and elimination of all cruelty in both the ideal and the conduct of life.

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LAO TZE—"THE OLD BOY OF CHINA"

(Continued from page 18)

it; he who is ever ready to speak about it does not know it."

"These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same."

"It is the way of Heaven not to strive, and yet it knows how to overcome; not to speak, and yet it knows how to obtain a response; it calls not, and things come of themselves; it is slow to move, but excellent in its designs."

"Cast off your holiness, rid yourself of sagacity, and the people will benefit a hundredfold. . . . Renounce your scheming, and abandon gain, and thieves and robbers will disappear."

"If you would take, you must first give."

"Those who know do not speak; those who speak do not know."

"Do nothing by self-will, but rather confirm to the Infinite Will, and everything will be done for you."

"All things in Nature work silently. They come into being and possess nothing. They fulfil their functions and make no claim."

"He that is empty shall be filled. He that is worn out shall be renewed. He who has little shall succeed. He who has much shall go astray."

"He who, conscious of being strong, is content to be weak,—he shall be the paragon of mankind. Being the paragon of mankind, Virtue will never desert him. He returns to the state of a little child."

"He who is great, must make humility his base. He who is high, must make lowliness his foundation."

"Be gentle, and you can be bold; be frugal, and you can be liberal; avoid putting yourself before others, and you can become a leader among men."

"The best soldiers are not warlike; the best fighters do not lose their temper. The greatest conquerors are those who overcome their enemies without strife."

"He who strives his utmost after tenderness can become even as a little child."

"Among men, reject none; among things, reject nothing. This is called comprehensive intelligence."

"To rest in weakness is strength."

"The mind directing the body is called strength."

"To the good I would be good; to the not-good I would also be good in order to make them good."

"Requite injury with kindness."

"The Sage never affects to do anything great, and therefore he is able to achieve his great results."

"Use the light that is in you to revert to the natural clearness of sight. Then the loss of the body is unattended with calamity."

"True words are not fine; fine words are not true."

"Birth is not a beginning; death is not an end."

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[ELBERT HUBBARD]

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Publisher's Announcement!

Deus=Homo

OR

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By GEORGE CHAINEY

DR. CHAINEY has written many books of unusual value and significance, but one who knows all of his previous work will have no hesitation in recognizing "Deus Homo" as his masterpiece, the crowning accomplishment of many years of truly great achievement. In it the author presents a rational religious philosophy that is above all constructive, in full consonance with our changing ethical concepts, yet adhering through advanced interpretations of well known tenets to all that is best and fundamental in our spiritual consciousness. It is impossible, however, for anyone else to so well express the attitude of the author, and the spirit of the book "Deus-Homo" as he has done in his Foreword, from which we quote:

"The day of a great awakening is at hand that will rescue religious Teaching from its present weakness and attitude of apology to Reason and Science. The first act in this Awakening will lift religion above personality and the defense of any historic event, and place it upon the unshakable foundation of the Reality of the Living God and the Cosmic Consciousness of Humanity. Such teaching will need no other Creed. The Doctrines will be all the everlasting Yeas and Nays of self-evident right and wrong. It will put no fetter upon human conscience, save the moral obligation for each to seek day and night to know and to be taught of God.

Its Bible will be all self-evidently inspired books, the most precious treasure of any people. The Teachers of the Life Universal will be those who are self-evidently called of God and man, by natural endowment, to interpret, and to help the understanding in others to feel and seek after knowledge of, and fellowship with, the Living God."

"Only then will Religion take the place of the Religions. Only then will human selfishness and human vanity disappear from the consciousness of Life. Only then will life be truly simple and equally sublime. Though each will be engaged in some sweet natural service for the good of all, every life will be great, glorious, epical, pulsating and exultant in the glorious ecstasy of the sweetness and joy of the ever-present companionship of God. This delight will include all delights. It is the land we all desire. This is more than the delight of Vision; more than the joy of Understanding because it is the glory that is above the earth. It is the freedom of the Spirit; the emancipation of the Mind from the pain of thought and the search to know; the sweet peace, sanity and health of the Body consciously permeated with the static, ethereal Substance of the Body of God; together with the moral strength of a Soul that has faced the great problem of life and gained the victory over all the monsters of unreality."

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Jerusalem = the Holy City

By George Chainey

CONTENTS

CHAPTER	Part One	PAGE
1—THE SUBJECT IN GENERAL.....		1
2—THE HOLY CITY AND ITS KING.....		13
3—THE CITY WITHOUT NIGHT.....		23
4—THE HOLY CITY AND ITS SUPREME MYSTERY.....		33
5—THE HOLY CITY—OR STATE OF LIFE'S SUPREME JOY.....		46
6—THE SCHOOL IN THE CITY.....		60
7—THE CITY IN SONG.....		69
8—THE HOLY CITY AND THE TEMPLE WITHIN.....		83
9—THE HOLY CITY—THE GATE OF ILLUMINATION AND FOUNDATION OF JASPER.....		97
10—THE GATE OF LAW AND FOUNDATION OF SAPPHIRE.....		111
11—THE GATE OF TRUTH—FOUNDATION OF CHALCEDONY.....		125
12—THE GATE OF LOVE AND FOUNDATION OF EMERALD.....		141
13—THE GATE OF OBEDIENCE AND FOUNDATION OF SARDONYX.....		157
14—THE GATE OF PRAYER AND FOUNDATION OF SARDIUS.....		167
Part Two		
15—THE GATE OF DISCERNMENT AND FOUNDATION OF CHRYSOLITE.....		1
16—THE GATE OF SIGHT AND FOUNDATION OF BERYL.....		15
17—THE GATE OF HEARING AND FOUNDATION OF TOPAZ.....		28
18—THE GATE OF TOUCH AND FOUNDATION OF CHRYSOPRASUS.....		44
19—THE GATE OF DESIRE AND FOUNDATION OF JACINTH.....		58
20—THE GATE OF LABOR AND FOUNDATION OF AMETHYST.....		72
21—THE CITY OF PROMISE.....		99
22—THE CITY OF FULFILMENT.....		123
23—THE CITY OF GOD.....		154

ILLUSTRATIONS

CHAPTER	
1—Christ's Triumphant Entry into Jerusalem.	11—The Wise and Foolish Virgins.
2—Saul and David.	12—The Good Shepherd.
3—The Sheperds of Bethlehem.	13—The Woman of Samaria.
4—Jerusalem from the Mount of Olives.	14—Star of Bethlehem.
5—The Golden Gate.	15—The Riddle of the Sphinx.
6—Jacob's Dream.	16—Madonna, Jesus and John.
7—David Chasing Away the Evil Spirit From Saul.	17—Moses in the Bulrushes.
8—The Mosque of Omar.	18—Madonna and Two Turtle Doves.
9—The Wise Men of the East.	19—Madonna and Child.
10—David The Shepherd Lad.	20—Mary Magdalene.
	21—The Child of Promise.
	22—The Divine in The Human.
	23—International Unity.
	24—Song of Miriam.